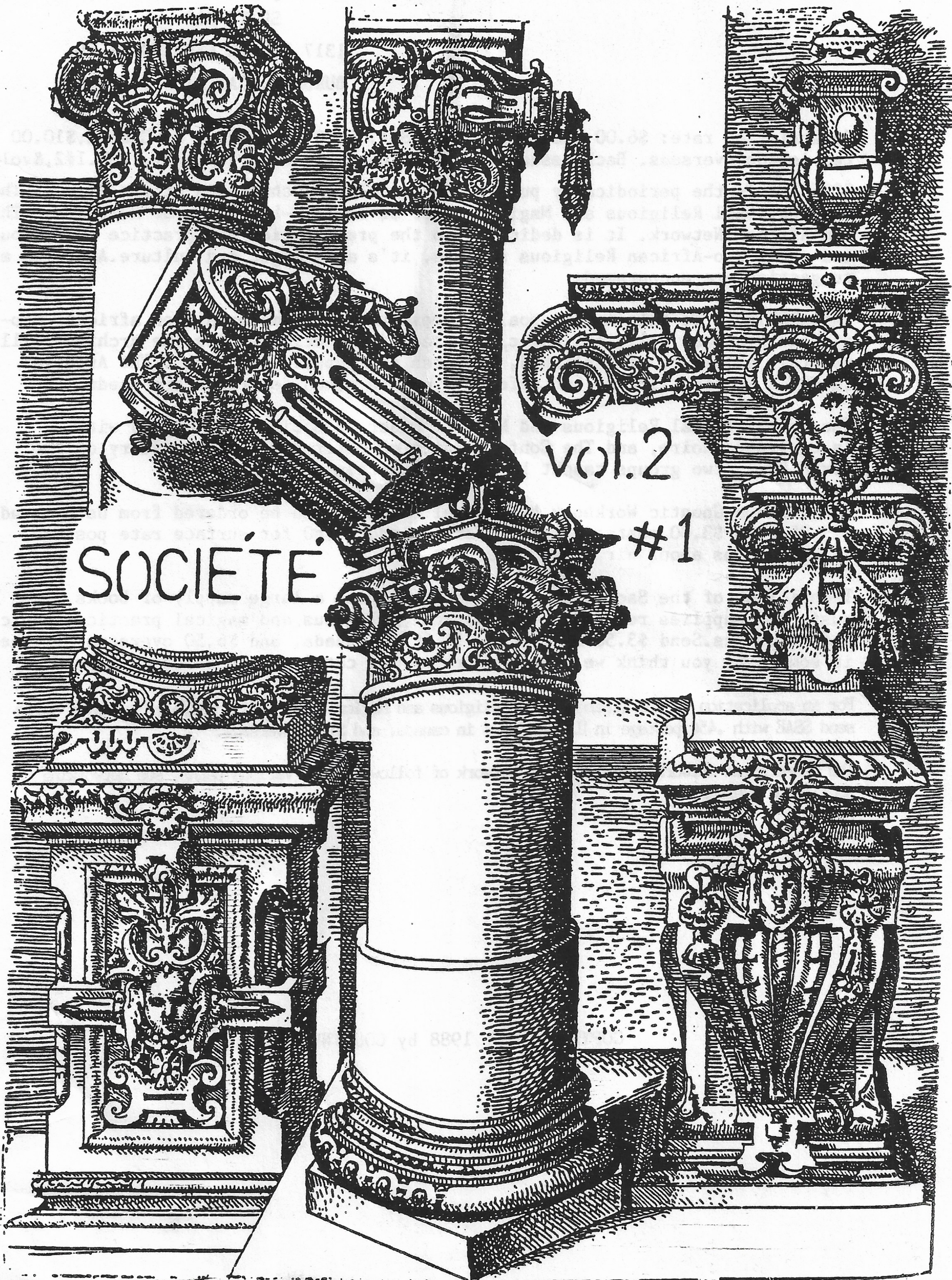


SOCIÉTÉ

vol.2

#1



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SOCIÉTÉ: Is the periodically published journal of Technicians of the Sacred, The International Religious and Magical Order of Société-La Couleuvre Noire, and The Neo-African Network. It is dedicated to the preservation and practice of Voudoun and other Neo-African Religious systems, it's art, magic and culture. Articles and suggestion are encouraged.

THE ARCHIVES: To help in the goal of preservation of materials on african, neo-african systems, religion, magic, gnostic and hermetic studies. The archives will maintain a library of published, research and unpublished works. The Archives is NOT a lending library, but referrals can be given, donations are needed.

The International Religious and Magical Order of Société has merged with La Couleuvre Noire, and The Confraternity of Oblates of the Monastery of the Seven Rays, two groups taught by Michael Bertiaux.

The Voudoun Gnostic Workbook by Michael Bertiaux can be ordered from us by sending \$29.95 plus \$3.00 postage, overseas orders add \$7.60 for surface rate postage, check with us about air mail rates.

Technicians of the Sacred supply catalog carries a large supply of books, music and supplies related to Neo-African Religious and magical practice, magic and hermetics. Send \$3.50 in U.S.A., \$4.50 in Canada, and \$6.50 overseas. If there is something you think we should carry in our catalog, please let us know.

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The Neo-African Network is an informal network of followers from various paths, see networking section of journal.



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A MACUMBA PRIMER

Macumba is a religion which the Africans brought to Brazil, when they were brought over here as slaves. Therefore, the practice of macumba (which need not necessarily be capitalized) is about 400 years old.

When the Africans were first brought to the New World, their white masters divided them into mixed cultural groups so that they could not talk among themselves. Once they learned a smattering of Portuguese, the black slaves decided that all African systems of worship were the same, and they set up a "syncretized" religion, based mainly on the mythology of the Yoruba nation of Nigeria. Because their white masters wanted them to become Christians, they added elements of Roman Catholicism, also adopting some Brazilian Indian lore. This religion, which came to be called macumba, used a system in which every African god had a corresponding ("syncretized") Catholic saint. For instance, Xangô (Shango) corresponds to St. Jerome.

There are many systems of African religion in Brazil, of which macumba is only one. Others include Pajelança, Culto de Nação, and candomblé. Candomblé, as a religious practice of northern Brazil, in the region of Salvador (also called Bahia), uses more African-derived content and de-emphasizes Christian aspects. All of the above must be classified as religions separate from macumba, and not just as variations of it.

Contacting the spirits, or "saints," of macumba is the undertaking of the remainder of this article. Each saint's name and syncretism will be given, plus things to aid in honoring or contacting them, and in making offerings to them.

Xangô (Shango).

As already noted, Xangô is syncretized with St. Jerome, whose feast day is September 30. The x's in Portuguese are pronounced 'sh', and so it is permissible to spell a saint's name in the original African spelling with sh. So, Xangô's name can also be spelled Shango, a spelling that at any rate definitely makes more sense to the speaker of English.

Shango is the Yoruba god of thunder, and as such, he bellows a lot in his low voice and is easily driven to anger. It is said that St. Jerome was much the same way, his temper flaring when people disagreed with him. Shango likes big, harsh cigars. If you know of a tobacco shop where you can get Brazilian cigars, he would appreciate this very much. Barring this, any big, black cigar will do. He also likes cachaça, or rum, whose empty bottles can be left at street corners with flowers in them to honor him and the other saints. His day is Thursday, so any spell in his name, or to his name, should be performed on that day. His planets are Jupiter (in the old system) and Uranus (in the new). It should be remembered that he considers Uranus the eighth planet and Jupiter the sixth, because the Asteroid Belt represents the remains of the destroyed fifth planet. His colors in the American system that I learned are brown and white.

Iemanjá (Nainá).

Iemanjá corresponds to Mother Mary, and her nickname, or familiar name, is Nainá. She is an old spirit, one that has been in the spirit world for a very long time. Her colors are silver and white, or transparent and white, and her planet is the moon. Her day is Monday, so any spell that calls on her power should be done on this day. She likes shiny things, so any offering made to her should include such things as foil (say, from a chewing gum wrapper), mirrors, transparent colored plastic wrappers, etc. She is fond of mild cigarettes, and these should always be included.

On her day, December 31, followers of macumba meet on the beach and launch brightly colored toy sailboats into the ocean water which contain her offerings.

She is the Princess of the Shining Ocean and accompanied the first Africans on their journey across the ocean to the New World.

Oxalá.

Again, the x is pronounced 'sh'. Oxalá corresponds to the spirit Obatalá in santería. Oxalá is the Christ, his consciousness, or his spirit. His colors are gold and white, his day is Sunday, and his planet is the sun. Naturally, his feast day is December 25, but also especially Easter Sunday. Like Iemanjá, he likes shiny things, but they must be metal, like aluminum, gold (especially white gold), bronze, or brass. A gold wedding ring can be offered to him, and then taken back after the ceremony.

Also, like Iemanjá, Oxalá is an older spirit, kindred to Michael, the god, or archangel. Accordingly, Oxalá may also be honored on Michaelmas, September 29.

Ogum.

Ogum is equated with St. George the Dragon-Slayer, whose feast day is April 23. His day is Tuesday, and his planet, of course, is Mars. "George" is a warrior spirit and can be called upon for protection against metal objects, such as knives and accidents in cars or planes. His metal, then, is iron or steel. Honor him by offering a knife (or athame), which can then be retrieved after the ceremony. He also likes beer, and strong cigarettes or cigars.

Ogun, which is his Yoruba name, is the god of iron and war. So, he is also the protector of iron-workers and smiths. His colors are red and white.

Oxun.

Oxun, sometimes called Oxum (a variation arising from Portuguese pronunciation), is syncretized with St. Catherine, feast day November 25. Her planet is Venus, and so, her day is Friday. She corresponds closely to Erzulie in voodoo. Her colors are yellow and white, and she is a very wise counselor, especially in matters of love. She likes small yellow flowers and yellow things and has quite a sense of humor (though droll at times). Therefore, cartoons or jokes, cut from a magazine or written on paper, can be used as offerings to her.

She is the saint who dresses in white, and if you get to know her well, she will offer you a red rose. When accepted, it signifies your 'marriage' to the saints.

Omulú (Preto Velho).

In the Americanized system I learned, Omulú's place was taken by a spirit called Preto Velho, or "Old Black," who dresses in a black robe. Both of these spirits are known to defend evil and sometimes to side with it. So, their colors are black and white.

Omulú's day is Saturday, and he is syncretized with St. Lazarus. On the other hand, Preto Velho corresponds to St. Francis de Sales. Since their day is Saturday, their planet is Saturn.

Omulú likes pieces of straw (he is often seen in a straw hat, sometimes a pointed Chinese one). Both like little cigars (tipped are okay), such as cigarillos and rum-soaked "crooks." They also like rum and whiskey.

Omulú's favorite place is the cemetery.

Oxossi. Oxossi (African, Oshosi) is the hunter. His place is the woodlands. His day is Wednesday, and he corresponds to St. Sebastian.

His colors are forest green and white. He likes arrow heads, and his people are the Indians, the native Americans. Jagged rocks are a good offering if arrow heads can't be obtained. He also likes razor blades (be careful!), and chewing gum or bubble gum. Cigars and whiskey or rum are always suitable offerings.

Oyá.

Oyá corresponds to St. Joan of Arc. Like Ogum, her day is Tuesday. Like Hecate, she is goddess of witchcraft, and also of wealth and fortune. Her colors are olive green and white.

Her favorite things are tarot cards. She also likes seances and ouija boards. Offer her mild cigarettes, or small blue flowers. Do a tarot reading, and put the most significant card with the offering (which can then be retrieved).

Oxumaré.

Oxumaré (African Oshumaré) corresponds to St. Theresa the Little Flower, whose feast day is February 1, at the time of Candlemas. Her favorite things are waterfalls, and her day is Saturday. Her colors are sky-blue and white.

Offer her strong cigarettes and red flowers, like zinnias. She also appreciates red rum and whiskey.

Iansã.

Iansã (African, Inyasan) is also sometimes called Inhaçan, where the nh is pronounced 'ny'. She is syncretized with St. Barbara, whose feast day is December 4.

She is the saint connected with the study of reincarnation as it applies to oneself. Her favorite thing is maconha ("pot"). Offer her mild cigarettes, herbal cigarettes, or herbs by themselves (freshly gathered, or "store-bought"). She also likes rum. She is often allied with the moon, and with Iemanjá. Her colors are orange and white.

Exú (Elegbá).

Up until this point in this article, all the spirits have had a color symbolism of two colors, one of which was white, and the other a real color. The colors of Exú (African Eshu) are red and black, and he is the leader of quimbanda (black, or destructive, magic). White, or positive, magic is called umbanda.

Exú is syncretized with the devil. The Brazilian image of the devil shows him dressed in black tie, tails, and top hat. His consort, or wife, is Pomba Gira (Pombagira), whose colors are yellow and black. They are not always malicious and often join with the white spirits, or saints, to perform constructive acts.

His favorite place is the intersection of two streets, symbolizing the fact that he is the intersection between humans and the gods. Sometimes he dresses in red, and upon these frequent occasions, he can be counted on for positive work.

His day is Saturday. Offer him cigars, rum, and whiskey only.

Conclusion.

A burning candle (white for umbanda spells) should accompany all offerings. The white candle should be put on a white plate or saucer, standing in its own

A MACUMBA PRIMER, page 4.

wax. Let the candle drip 5 or 6 times on the plate, and then it will stand up.

These offerings should be performed on your own personal altar, or on a makeshift altar, or perhaps some place on the floor, or on top of a dresser, etc. Cachaça offerings, beer or wine bottles with flowers arranged in them, may be left on street corners. (They usually disappear after that.) This is especially effective when Exú is helping you work a spell, or simply as an offering to him.

Candles other than white ones may also be used: red or green for Ogum (green is particularly when Ogum is working with Exú to solve a problem), purple for Omulú (Preto Velho), and red or yellow (or both) for Exú and Pomagira (if black candles can't be obtained).

Say some words over the offerings; silently is best, although if you have privacy, you can say them aloud. Tell what you want and how the saints (or Exú) can get it for you.

The best book to read on the subject of Macumba is Serge Bramly's Macumba: The Teachings of Maria-José, which is out of print and hard to find (check the library) but, nevertheless, is the best source on the practices and beliefs of macumba.

Blessed be!

Oxossi the Macumbeiro.

The Word: In Praise Of Legba

The Word is the domain of Legba. The Word is the ship on which Legba crosses in safe passage the space between the World and the Divine.

The creation of the World is an act of purpose and beauty. In the beginning Legba danced and the stars fell from the heavens. They fell yet a little way for the heavens and the earth were not by far separate. Legba walked among the stars naming them.

The hot stars he called "virtue." He gathered them together and placed them in a large pot. There they sang their song and danced their frantic dance giving freely of their heat to the airs which blow and encircle the Earth. This is the Cup of the Saints and those who choose to drink gain a vitality of the Soul.

The cold stars he called "righteousness" and strung them upon a necklace. This necklace he gave to his Daughter to wear. And the cold stars shook and glimmered upon her breasts calling to all who would taste their pale fires. These fires confer a straightness and evenness of body.

In the beginning was the Word. Legba embraced the Word and lay in its soft fullness to ride as a Chariot, as a Beetle, as a Barque between the lands of the Gods and the lands of those who walk upon this Earth.

Sweet Legba, Son of Brightness, the sound of your cane echoes in the emptiness between. Your feet fast flying part the aether and open the road. Walker on the Crossroad, Caller of the Quarters, Giver of Names, Patron of Beginnings... Bringer/Begetter of the Word.



Louis Martinié

Autumn; at First Snow

EXPANDING YOUR PLANT HORIZONS

by

CHERIE JAMEISON

You may use some kinds of herbs and roots more than others in your workings. If so, consider learning their botanical names. You will then have a means of obtaining them--or their equally strong equivalents--wherever you are.

An example is verbena officinalis, often called van-van by occult-goods suppliers. Two additional vernacular names for this plant, however, are "vervain" and "verbena"; these terms, rather than "van-van," are more widely used by herb and garden-supply dealers. But if you know that this plant's botanical name is verbena officinalis, then you have extended the number and range of suppliers available to you despite what the plant's local or usage name might be. You can reside anywhere in the world and make inquiries to herb and garden-supply dealers in your area concerning obtaining verbena officinalis or its available equivalent.

A splendid reference to help you learn the botanical names of your favorites is the monumental work by L.B. Bailey, Hortus Third: A Concise Dictionary of Plants Cultivated in the United States and Canada (Macmillan, New York, 1976.)

In addition, you can identify the varying local or international vernacular names for a plant when you know its botanical name. Different plants can be called by the same local name in differing areas. Each kind of plant, however, has only one botanical name by which it is properly known. The International Code of Botanical Nomenclature--first drawn up at the First International Congress in Paris in 1867, and improved and added to at many congresses since then--is followed in every country in the world.

Suppose, for instance, that someone from the West Indies wants some "bird pepper", "piman zwezo" or "piment." Another person, from West Africa, wishes to obtain "African pepper" or "piment enragé." Someone else, from the U.S.A., wants "cayenne." What all these individuals are looking for is Capsicum frutescens. An excellent work in regards to West Indies plants, by the way, and which gives both their botanical names and vernacular names, is Medicinal Plants of the West Indies by E.S. Ayensu (Reference Publications, Inc., 218 St. Clair River Dr., Box 344, Algonac, Michigan, 48001).

By using references to botanical names, moreover, you can translate from one language to another quite readily. "Yerbabuena" and "spearmint" are both Mentha spicata. Among the helpful books for identifying the botanical names as well as the Spanish and English vernacular names for plants is L.S.M. Curtin's Healing Herbs of the Upper Rio Grande (Southwest Museum, Los Angeles, 1965).

If you are interested in African traditional medicine, of particular worth is Pharmacopées Traditionnelles en Guyane, authored by P. Grenand, C. Moretti and

H. Jacquemin (Editions de l'Orstom, Paris, 1987). This informative and beautiful French-language work contains many color pictures and gives botanical names for the plants of this region as well as their Créoles, Wayãpi, Palikur and Portuguese vernacular names. Another fine reference is Medicinal Plants and Traditional Medicine in Africa, by A. Sofowora, of the Department of Pharmacognosy, University of Ife, Nigeria (John Wiley and Sons Ltd. Chichester, 1982).

Libraries and book stores--particularly metaphysical book stores that carry an ample stock of herbals--are valuable resources; and these books can have useful bibliographies that can guide you to further material. Often the identification tags used by garden shops carry both the vernacular name and the botanical name. Note those you wish to keep on file. Then, when trying to order your favorite herbs and roots, if you do not see their familiar names, you can inquire by using their botanical names.

Learning the botanical names of your favorites can save you money and time, as well. The root you want for working a ritual to bring success and happiness may be (or its equivalent may be) Ipomoea purpurea--the "common morning glory", also known as "bindweed", which you might even have growing nearby. As noted by S. Cunningham in his work, Encyclopedia of Magical Herbs (Llewellyn Publications, St. Paul, 1987), an equivalent to Ipomoea purpurea is Ipomoea purga, also known as "High John the Conqueror." B. Oliver-Bever also describes usages of Ipomoea purpurea in, Medicinal Plants in Tropical West Africa (Cambridge, 1986).

You may wish to grow some of your favorites, maybe even some of the traditional plants. Gardening publications are good resources for finding vendors of seeds and plants sold in the U.S.A. Some of these listings will include seed exchanges, comprised of people who grow and save the seeds of varieties grown as far back as Colonial times and who make these available to interested persons. There are even vendors of seeds of the kinds of plants grown by the Aztecs and Incas. And in various neighborhoods you can find seeds available from traditions represented in that neighborhood.

You might even be able to grow the kinds of plants and trees your ancestors used in the Old Country; it is possible that seeds of varieties not available in the U.S.A. can be sent to you from your overseas ancestral region. While some plants such as the "common morning glory" are found both here and in Africa, for example, other plants that ancestors used may not be found here. True, the plants themselves cannot be imported--but seeds can be. Factors to consider include the size of the mature plant or tree, the amount of space you have available, and how similar your climate is to the region abroad.

Once you know the botanical names of the plants or trees you want to grow, you can study material on how to care for them. Then you can write to overseas botanical gardens. Sometimes you will find a few listed in gardening publications. In addition, there are library books with this information. Subject titles include "Botanical gardens--Directories" and "Arboretums--Directories." One useful work is Great Botanical Gardens of the World, written by E. Hyams (Macmillan, New York, 1969). Another helpful book is, International Directory of

Botanical Gardens IV, compiled by D.M. Henderson (Koenigstein:Koeltz Scientific Books, 1983). There are many additional books that focus on particular gardens and areas. Also, travel information can be a fine resource as this will mention the presence of local botanical gardens.

An example of a letter of inquiry is, "Please send me information on your botanical garden, and include a copy of your index seminum. Thank you." Be sure to send the letter air mail at appropriate overseas rates. The length of a return reply to the U.S.A. varies--Africa and Europe can take four to six weeks; you may receive a reply in less time from South America and Australia.

Once you have received the index seminum, you can decide upon a few items to request. Many of these seeds have been gathered in the wild. The botanical garden will not charge for sending you some seeds of a few items you request. You can write, for instance, "Would you please send me a few seed samples of..." and list anywhere from, say, one to five kinds that you want. Some botanical gardens will send only to institutions. However, others will send to private individuals. Should you be one of those individuals, you will have the heart-felt satisfaction of growing the same kind of plant or tree that your ancestors used.

SELECTED BOTANICAL GARDENS

Jardin d'Essais du Hamma, Rue de Lyon, Hamma, Algeria.

Instituto de Investigacao Agronomica de Angola, CP 406, Nova Lisboa, Angola.

Jardin Botanico "Carlos Thays", Av. Santa Fe 3951, Buenos Aires, Argentina.

Jardin Botanico de la Facultad de Agronomia y Veterinaria, Avda San Martin 4453, Buenos Aires, Argentina.

Departamento de Botanica Agricola INTA, 1712 Castelar, Provincia Buenos Aires, Argentina.

National Botanic Gardens, City Parks Administration Department of the Capital Territory, Canberra ACT, Australia.

Darwin Botanical Gardens, Town Clerk, PO Box 84, Darwin NT5794, Australia.

Royal Tasmanian Botanical Gardens, Queen's Domain, Hobart, Tasmania, 7000, Australia.

Royal Botanic Gardens & National Herbarium, Birdwood Ave., South Yarra, 3141, Victoria, Australia.

Royal Botanic Gardens, Sydney, 2000 New South Wales, Australia.

Kings Park and Botanic Gardens, West Perth, Western Australia, Australia 6005.

Botanischer Garten der Universitat Wien, 1030 Wien, Renweg 14, Austria.

Department of Agriculture, P.O. Box N3028, Nassau, Bahamas.

Jardin Botanique National de Belgique, Domenin van Bouchout, B1860, Meise, Belgium.

Jardim Botanico do Rio de Janeiro, Rua Jardim Botanico 1008, 20,000, Rio de Janeiro, Brazil.

Jardim Botanico de Sao Paulo, Caixa Postal 4005, Sao Paulo, SP, Brazil.

Jardim Botanico IBBMA, Cx P 526, Botucatu, SP, Brazil (18610).

Hortus Botanicus Academiae Scientiarum Bulgaricae, Sofia-15, Dragalevci, P.O. Box 664, Bulgaria.

The Agri-Horticultural Society of Burma, Rangoon, Burma.

Jardin Botanico "Viera y Clavijo", Tafira Alta, Las Palmas de Gran Canaria, Canary Islands, Spain.

Jardin Botanico "Carl Skottsberg", Instituto de la Patagonia, Casilla 102-D, Punta Arenas, Chile.

Jardin Botanico, Universidad Austral de Chile, Casilla 567, Valdivia, Chile.

Jardin Botanico Nacional, Casilla 683, Vina del Mar, Chile.

Jardin Botanico "Jose C. Mutis", Carrera 66-A Esquina Calle 57, Bogota, Colombia.

Jardin de la Facultad de Agronomia, Universidad de Caldas, Manizales, Colombia.

Jardin Botanico "Joaquin Antonio Uribe", Carrera 52 No 73-298, Medellin, Colombia.

Las Cruces Tropical Botanical Garden, San Vito de Java, Costa Rica.

Jardin Botanic de Cienfuegos, Apartado 414, Cienfuegos, Cuba.

Orman Botanic Garden, Giza-Orman, Cairo, Egypt.

Royal Botanic Gardens, Kew, Richmond, Surrey, TW9 3AE, England.

Suva Gardens, Queen Elizabeth Drive, Box 176, Suva, Fiji Islands.

The Botanical Garden, University of Helsinki, Unioninkatu 44, 00170 Helsinki, Finland.

Museum National d'Histoire Naturelle, Jardin des Plantes, 57 rue Cuvier, 75 Paris 5°, France.

Botanischer Garten und Botanische Museum Berlin-Dahlem, Konigin-Luise-Str. 6-8, D-1000 Berlin 33, Germany, Federal Republic.

Botanical Gardens, c/o Department of Botany, University of Ghana, PO Box 55, Legon, Ghana.

Jardin Botanico, Depto. de Biologia, Universidad de San Carlos de Guatemala, Avenida de la Reforma O-63, Zona 10, Guatemala.

Botanical Gardens, Ministry of Agriculture, Georgetown, Guyana.

Jardin Botanico, Perez Estrada, San Pedro Sula, Honduras.

Botanical Garden of the University, H-1083 Budapest, Illes Utca 25, Hungary.

Hortus Botanicus Reykjavicensis, Skulatuni 2, 105 Reykjavik, Iceland.

Indian Botanic Garden, Howrah, West Bengal, India.

Botanic Garden, Dept Botany, Osmania University, Hyderabad- 7 AP, India.

Indian Botanic Garden, Howrah, West Bengal, India.

Office of the Curator, Government Botanic Gardens, Ootacamund 643-001, The Nilgiris, India.

Botanical Gardens of Indonesia, (Kebun Raya Indonesia), Bogor, West Java, Indonesia.

Botanical Gardens, Agricultural College, University of Teheran, Karadj, Iran.

Ariamehr Botanical Garden, PO Box 8-6096, Teheran, Iran.

Zaarfaraniyah Arboretum, Zaarfaraniyah Horticultural Experiment Station, Baghdad, Iraq.

Orto Botanico dell'Universita degli Studi di Padova, Via Orto Botanico, 15-I 35100 Padova, Italy.

Istituto Botanico dell'Universita, Viale P.A. Mattioli 25, 10125 Torino, Italy.

Laboratoire de Botanique, O.R.S.T.O.M., B.P. 20, Abidjan, Ivory Coast.

Royal Botanic Gardens, Kingston 6, Jamaica.

Hiroshima Botanical Garden, Krashige Itsukaichi, Hiroshima, Japan.

Nairobi Arboretum Forest Reserve, Forest Department P.O. Box 30027, Nairobi, Kenya.

Laboratoire de Botanique et Jardin Botanique de la D.R.S.T., Tsimbazaza, Tananarive, Madagascar BP 4096.

Botanic Gardens, Penang, Malaysia.

Argotti Botanic Gardens, Floriana, Malta.

Royal Botanic Gardens, Reduit, Mauritius.

Jardin Botanico, Instituto de Biologia, Universidad Nacional Autonoma de Mexico, Ciudad Universitaria, Mexico 20 DF.

Jardim Municipal Vasco de Gama, Camara Municipal, Lourenco Marquez, Mozambique.

Royal Botanical Garden, Department of Medicinal Plants, Ministry of Forest, Godawari, Lalitpur, Nepal.

Christchurch Botanic Gardens, Christchurch 1, New Zealand.

Zoological Gardens, Baghe-E-Jinnah, Karachi, Pakistan.

Makiling Botanic Gardens, University of the Phillipines at los Banos, Laguna, Phillipines.

Polish Academy of Sciences, Kornik Arboretum, 63-120 Kornik, Poland.

Department of Botany, University of Coimbra, Portugal.

Jardim Botanico, Universidade de Lisboa, 1200 Lisboa, Portugal.

Plant Collection, Mayaguez Institute of Tropical Agriculture, P.O. Box 70, Mayaguez, Puerto Rico 00708.

Jardin Botanico de la Universidad de Puerto Rico, Apartado 4984-G Correo General, San Juan, Puerto Rico 00936.

Victoria Botanic Gardens, Victoria, S Cameroons.

Institut Fondamental d'Afrique Noire, B.P. 206, Dakar, Senegal.

Fourah Bay College Botanic Gardens and Forest Reserve, Botany Dept. Fourah Bay College, Mount aureol, Freetown, Sierra Leone.

The Johannesburg Botanic Garden, PO Box 2824, Johannesburg 2000, South Africa.

National Botanic Gardens of South Africa, Kirstenbosch, Newlands, Cape Province, South Africa.

Botanic Gardens of the University of Pretoria, Pretoria, 0002, South Africa.

Pretoria Botanical Garden, Dept. Agriculture and Fisheries, Private Bag X101, Pretoria 0001, South Africa.

Botanical Garden, University of Stellenbosch, Stellenbosch 7600, South Africa.

Adelaide Botanic Gardens, North Terrace, Adelaide 5000, South Australia.

Jardin Botanico "Marimurtra", Fundacion Carlos Faust, Blanes, Gerona, Spain.

Royal Botanic Gardens, Peradeniya, Sri Lanka.

Heng-Chun Tropical Botanical Garden, Heng-chun, Ping-tung, Taiwan.

Hortus Botanicus Academia Sinica, PO Box 4, Lushan, Jiangxi, The People's Republic of China.

Hortus Botanicus Nanjingensis Institutum Botanicum, Nanjing, Jiangsu, The People's Republic of China.

Cukurova University Botanic Garden, Ziraat Facultesi, Peyzaj, Mrinaris Botumu, Adana, Turkey.

Istambul Universitesi Botanik Bahcesi, Suleymaniye, Istambul, Turkey.

Entebbe Botanic Gardens, P.O. Box 40, Entebbe, Uganda.

Makerere University Botanical Garden, c/o Head Botany Dept., P.O. Box 7062 Kampala, Uganda.

Jardin Botanico, Facultad de Agronomy, Casilla correc 1238, Montevideo, Uruguay.

Jardin Botanico de la Universidad Central, Caracas, Venezuela.

Instituto de Botanica, Facultad de Agronomia, Universidad Central de Venezuela, El Limon, Maracay, Aragua 2101, Venezuela.

Jardin Botanico San Juan de Lagunillas, Depto. de Botanica, Universidad de Los Andes, Merida, Venezuela.

Arboretum South Pacific Regional College of Tropical Agriculture, P.O. Box 890, Alafua, Apia, Western Samoa.

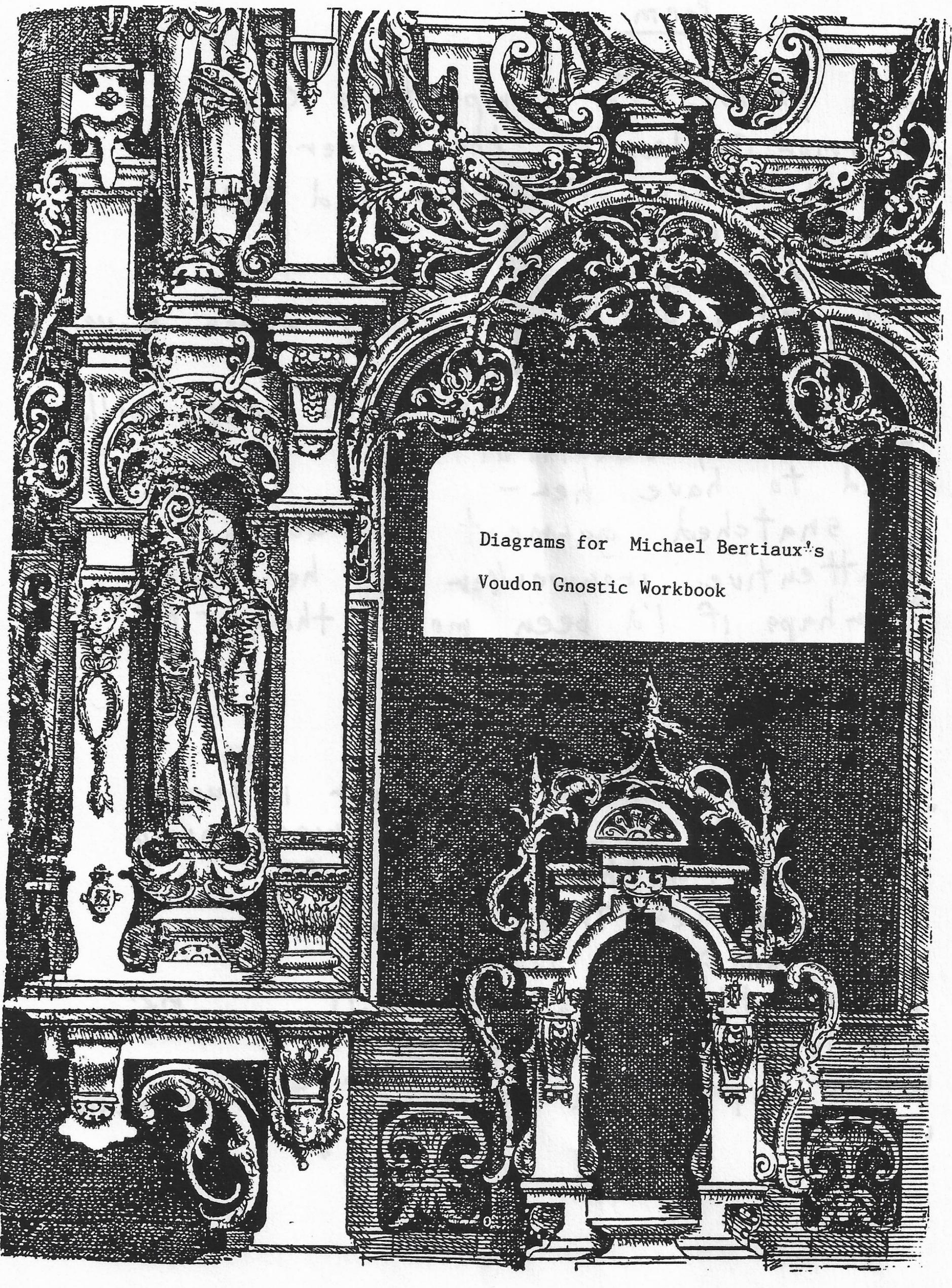
Jardin Botanique de Eala, B.P. 278, Mbandaka, Zaire.

National Botanic Gardens, PO box 8100, Causeway, Zimbabwe.

Poem

Sing praise for tempestuous Oya
Warrior Goddess of the Niger
Spiral owner of sorcerer and tree,
royal power
Thunder is loud
but watch out when stormy women move
and they do move...
Hunter spied bushcow behind mantic pillar
beautiful, beautiful
Had to have her -
snatched garment for action
Inattentive ironworker lost her favors
"Perhaps if I'd been more thoughtful"
Changes, changes
Oya takes it all up
and gives out again
Her broom is tornado "whatever it was"
"Oyas whisk" sweeps away, sweeps away
disperses, gathers, carries off
yet disgorges treasure to diviner
whom swiftness informs
Providently taught for mildness offer
snails in white butter
when impassioned dance of transformation
uncoils

"Akoko"

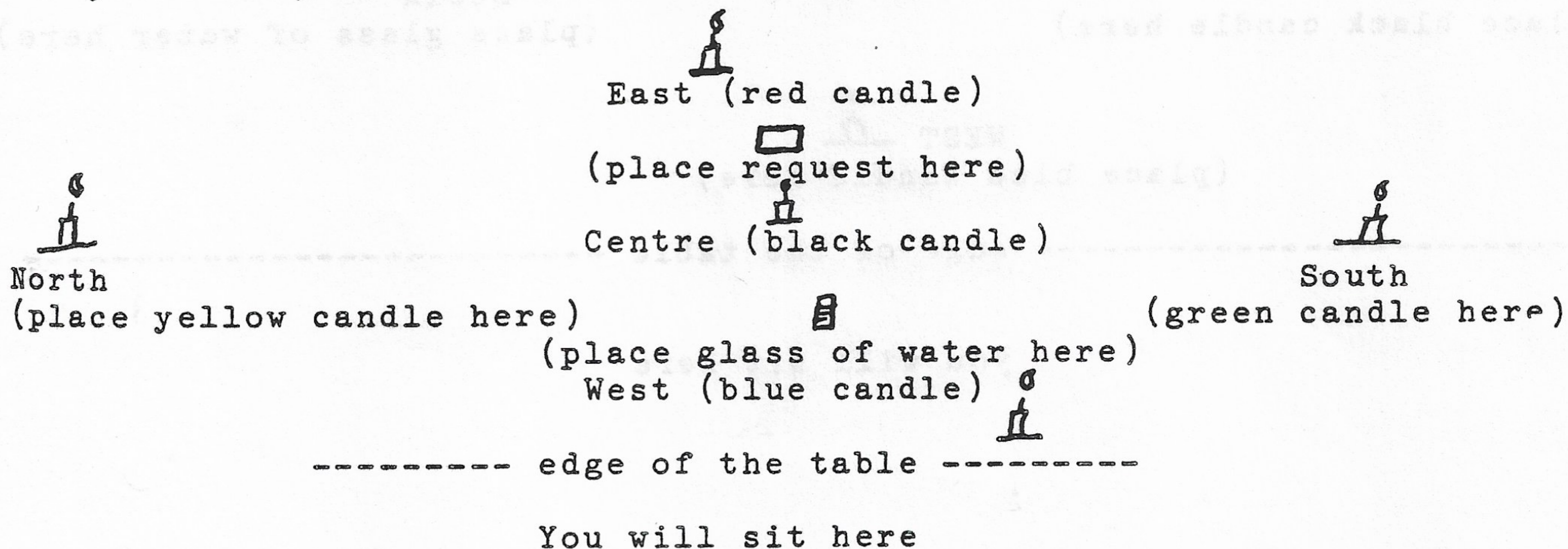


Diagrams for Michael Bertiaux's
Voudon Gnostic Workbook

Chapter one, lesson two

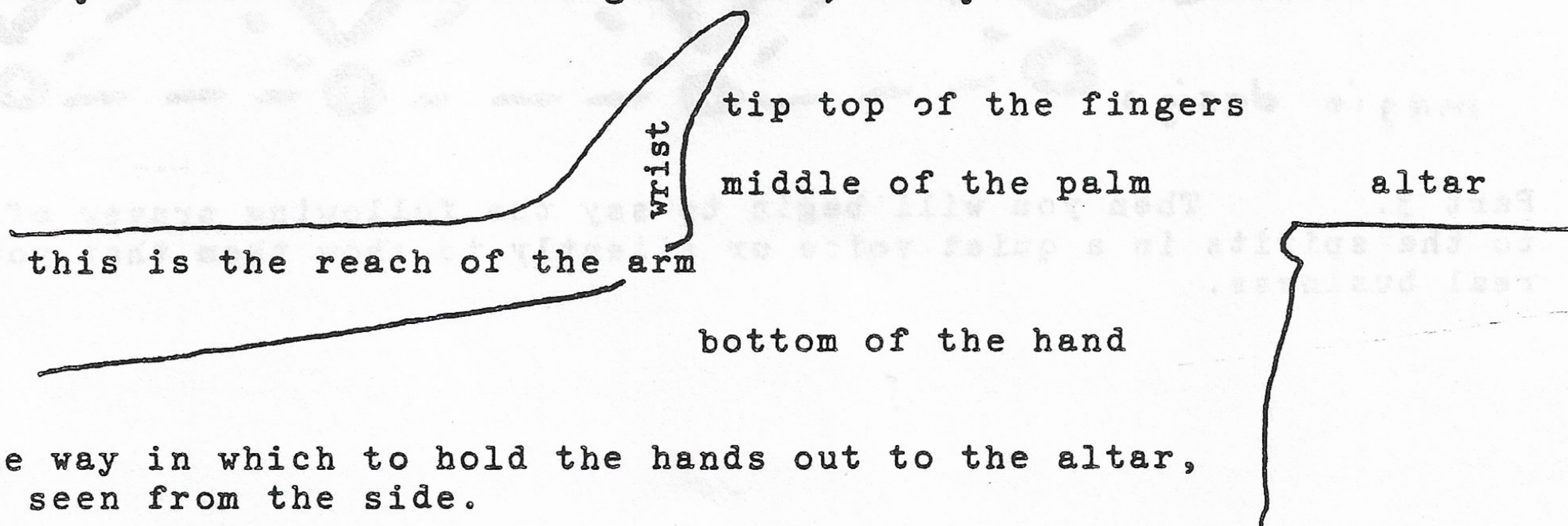
THE BASIC RITUAL FOR GAINING FROM THE HOODOO SPIRITS

Part 1. In a quiet place, you will sit at your table upon which you have now placed four candles at the corners and a black candle in the centre. You will place a yellow candle in the north, a blue candle in the west (same as before), a green candle in the south, and a red candle in the east. Place your black candle from the previous ritual in the centre and between the black candle and the blue candle you will place a glass of water. You will write out on a small piece of paper or index card what you wish to gain and place this request between the red candle and the black candle. Now, your altar is set up for your work, and it should look just like this:



"AND IT IS DONE HOLY SPIRITS OF LUCKY HOODOO."


Put your candles away if you store them and keep the request written out on card or paper to think about each day. You may do this ritual as often as you like. Be sure of good luck, for you are a Hoodoo.





The way in which to hold the hands out to the altar, as seen from the side.

DEDICATION TO THE HOODOO SPIRITS

Part 1. In a quiet place, you will sit at a table upon which you have placed two candles. A black candle has been placed in the north and a blue candle has been placed in the west. You will face east or in the eastern direction. You will have a glass of water placed in the south, directly opposite the black candle.

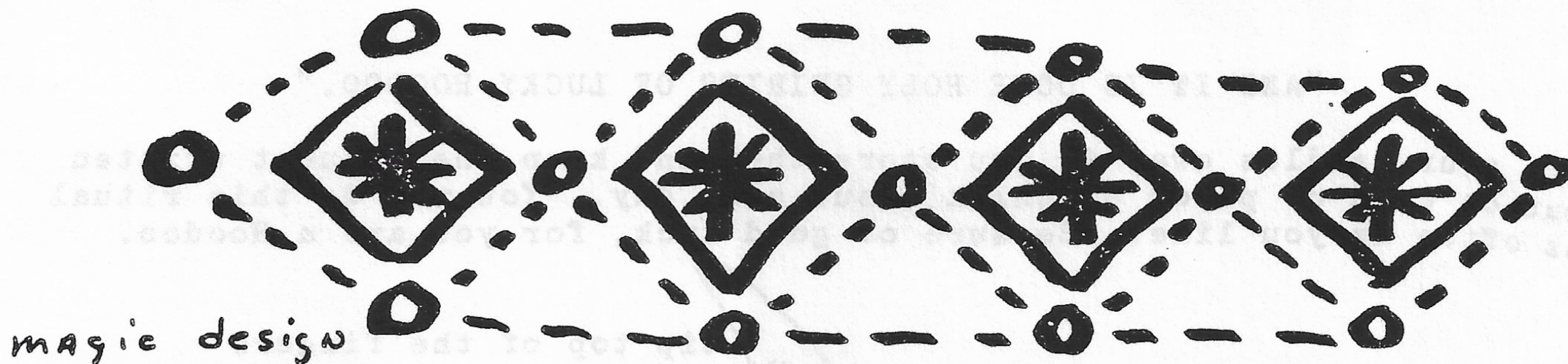

NORTH
(place black candle here)


SOUTH
(place glass of water here)


WEST
(place blue candle here)

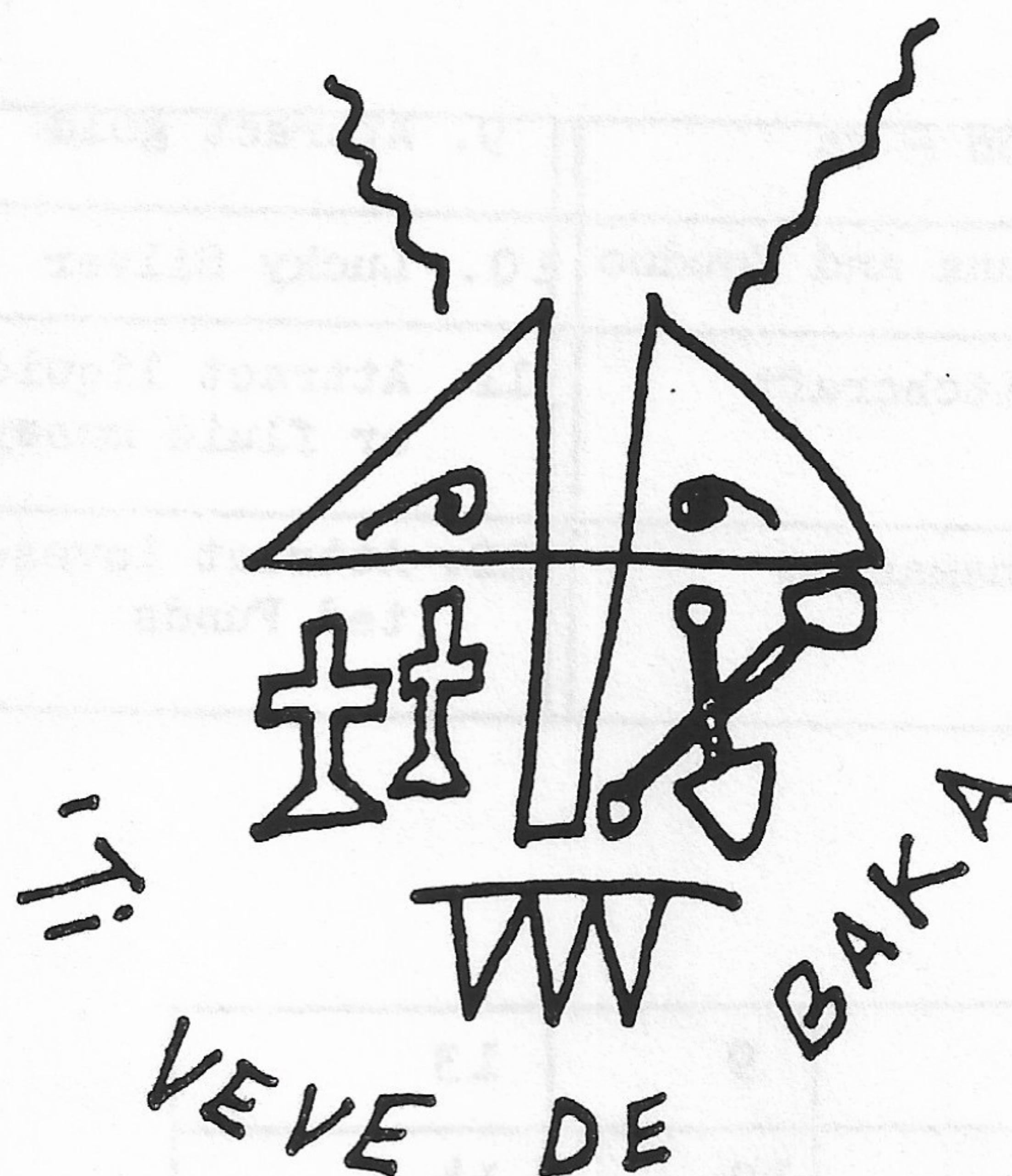
----- edge of the table -----

you will sit here

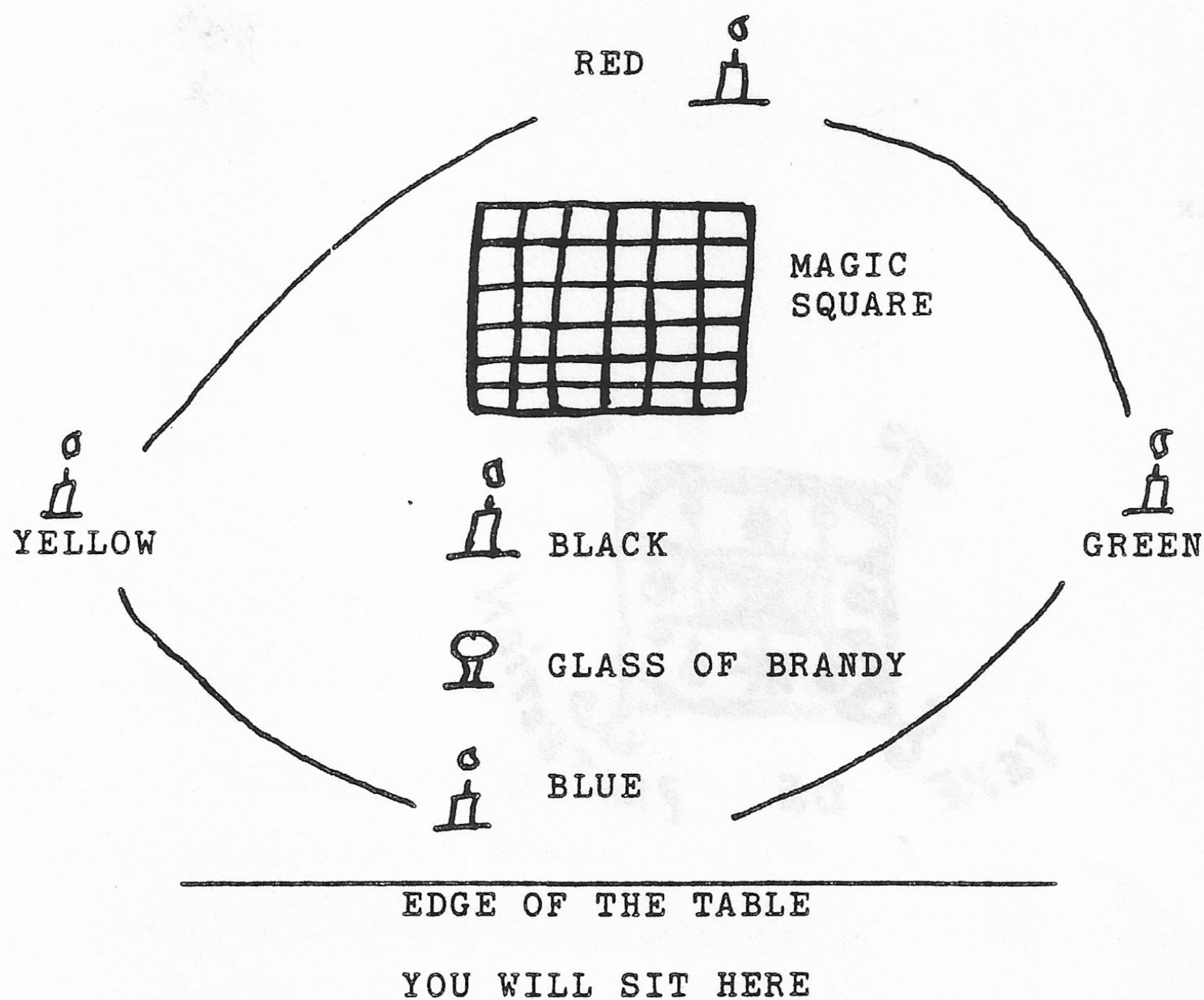


Part 3. Then you will begin to say the following prayer of dedication to the spirits in a quiet voice or silently to show them that you mean real business.

Chapter one, lesson three



Chapter one, lesson four



Chapter one, lesson five

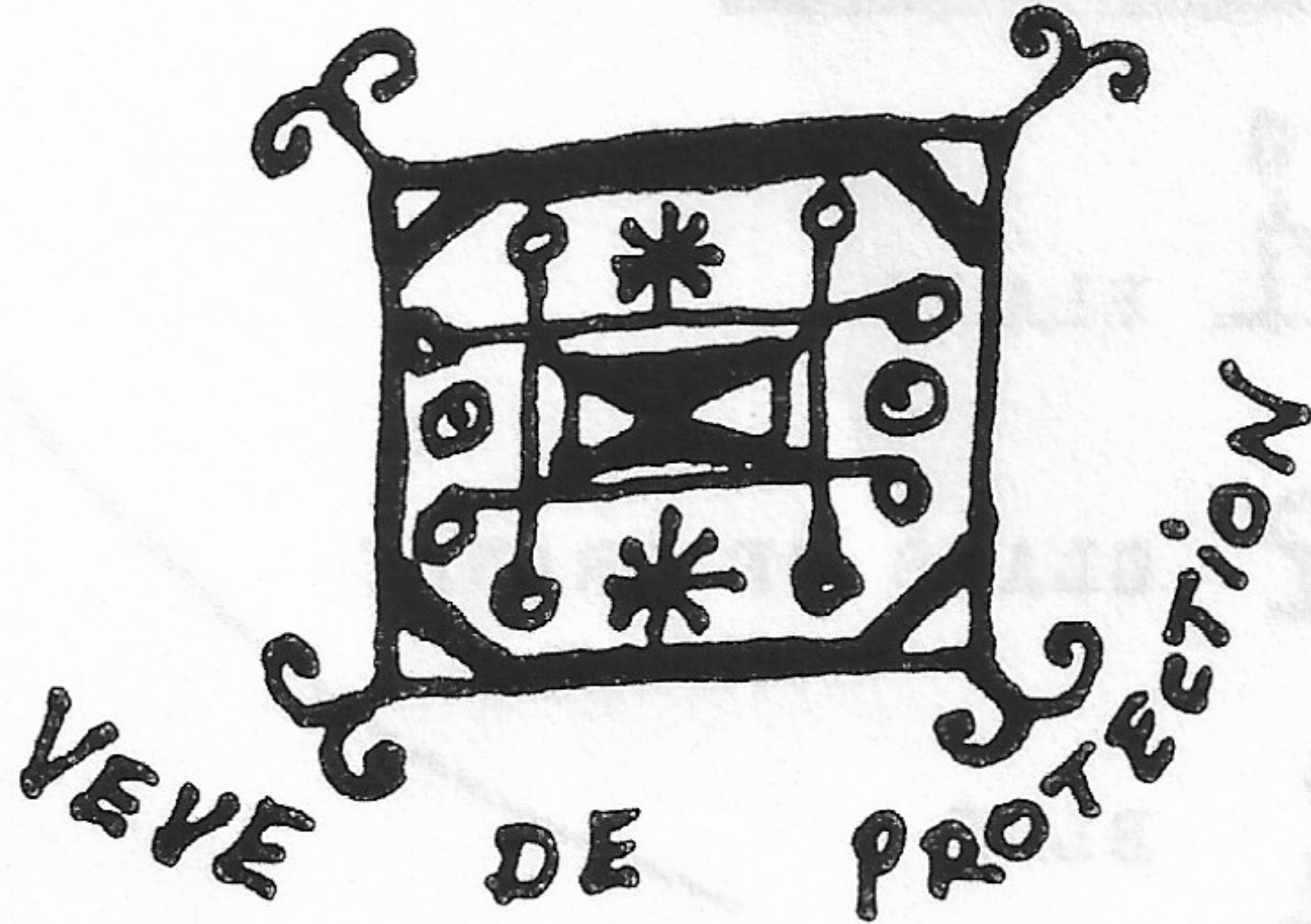
"A"

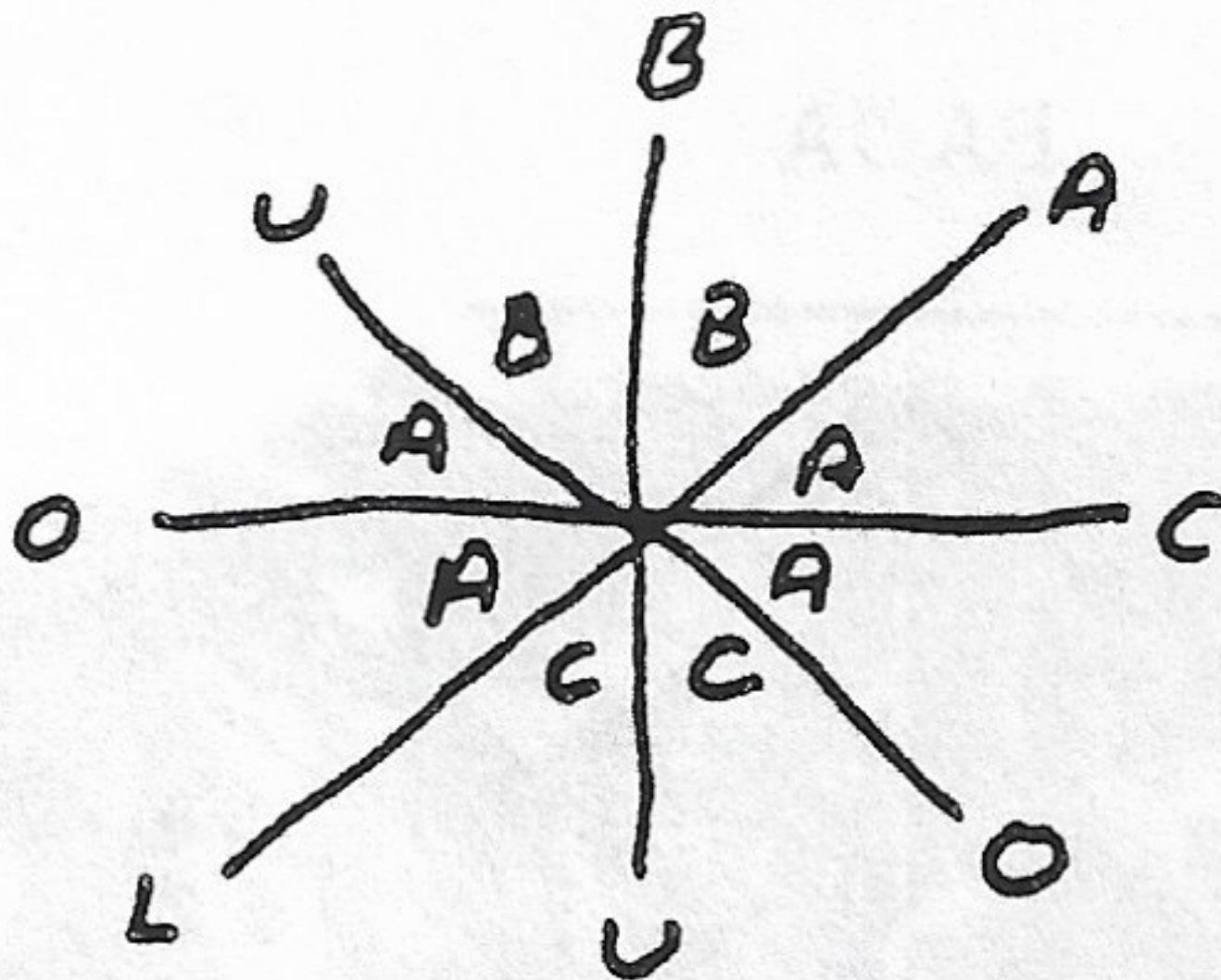
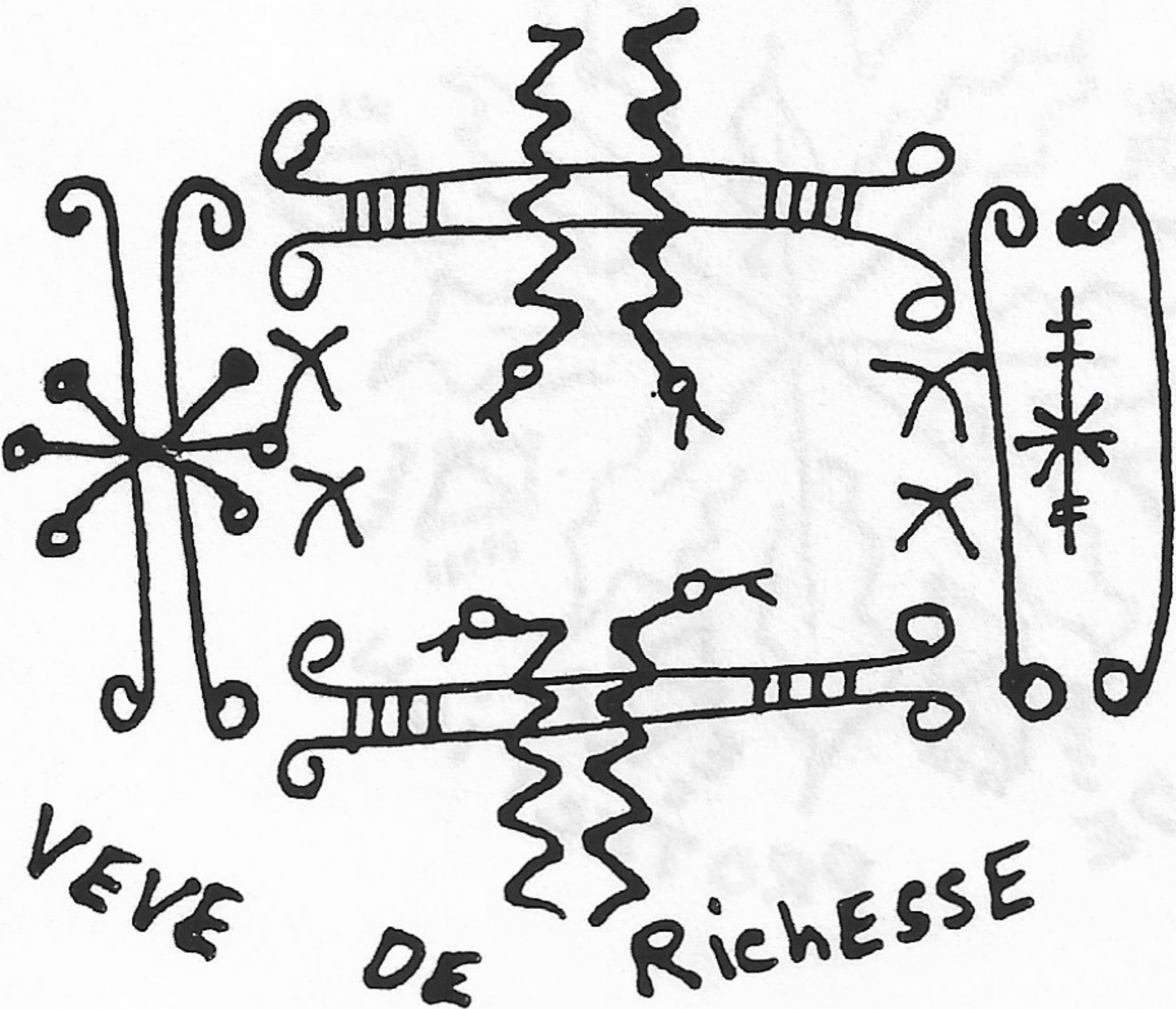
"B"

1. Sun in Capricorn	5. Bon - Pa	9. Attract gold	13. Sun in Cancer
2. Sun in Virgo	6. Huna and Voodoo	10. Lucky Silver	14. Sun is Pisces
3. Sun in Taurus	7. Witchcraft	11. Attract liquid or fluid money	15. Moon in Taurus, Virgo, Capricorn
4. Moon in Scorpio, Pisces, and Cancer	8. Shamanism	12. Attract invested Funds	16. Sun in Scorpio

1	5	9	13
2	6	10	14
3	7	11	15
4	8	12	16

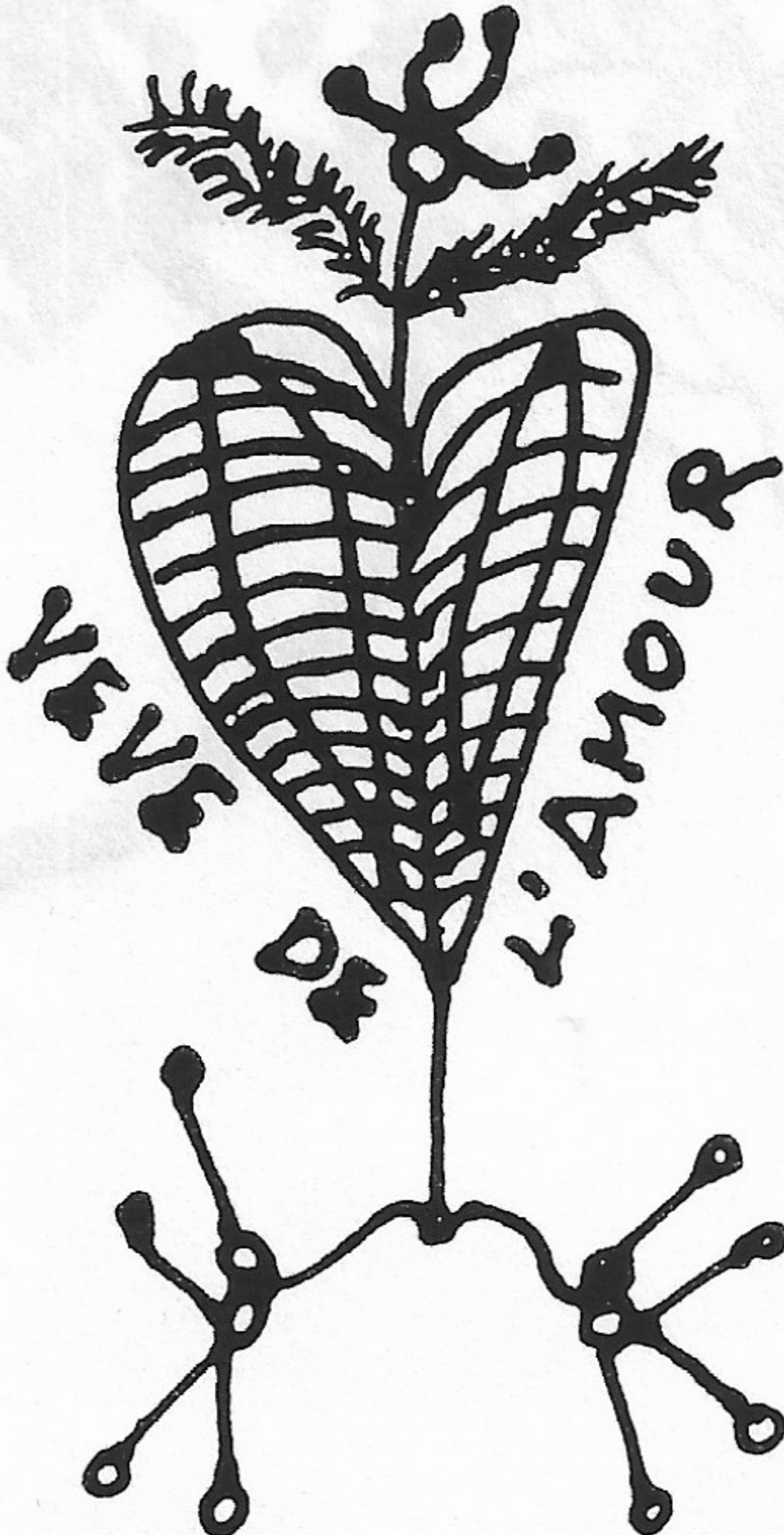
Chapter one, lesson six

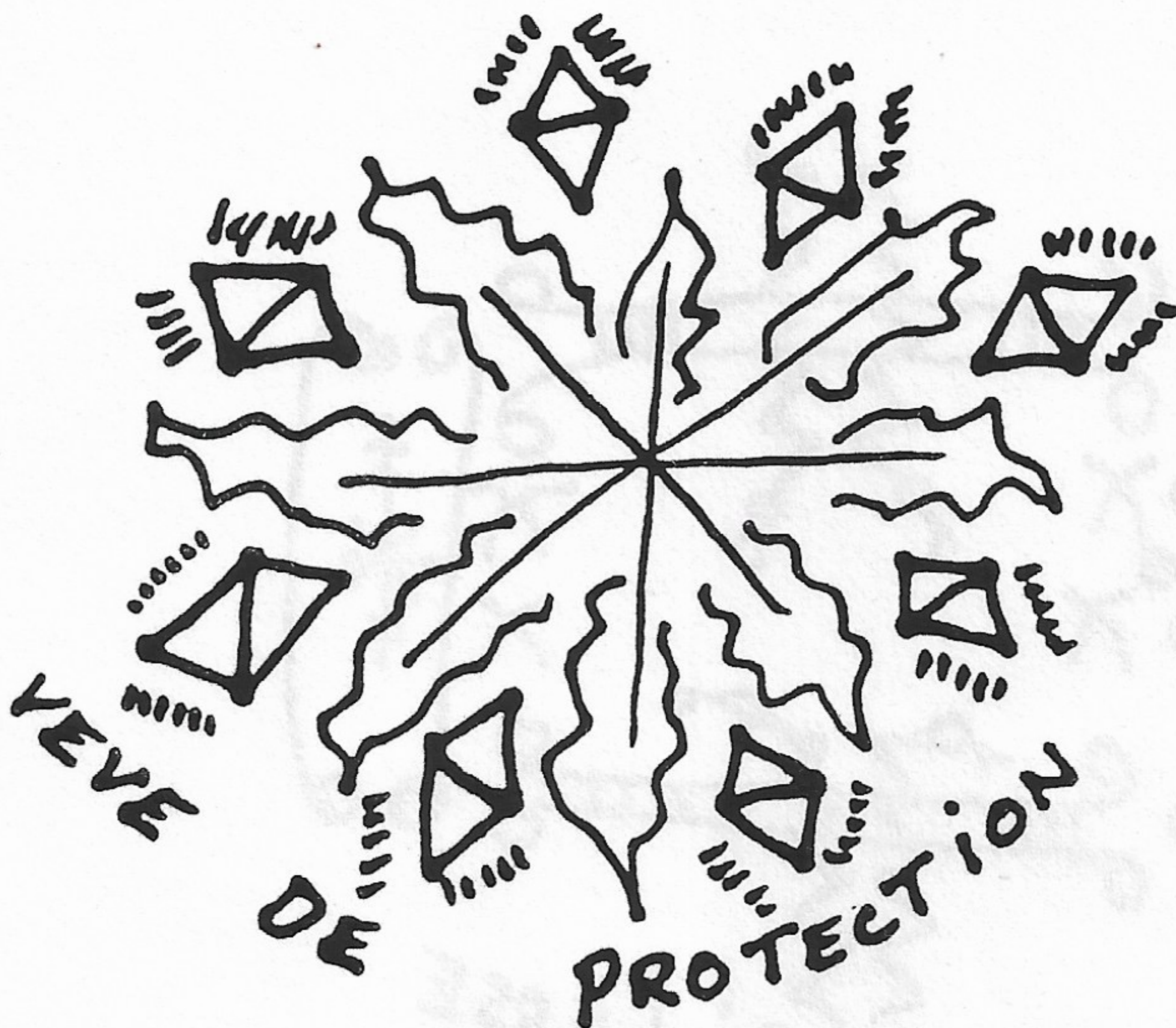




Then you will say the following magical prayer to invoke the spirits of Hoodoo love and sex to come to your aid in this matter.

HOODOO AND RECEIVE THE REWARDS OF THIS SERVICE.





BACALOU BACA



Lesson on the "Points-Chauds" Le Temple-Des-Houdeaux

I want to close this lesson with a diagram which will explain the time zones and other regions of space-consciousness as they are manifested in our being.

East - pure future - other universes beyond the Sun.

The north-east, the ultimate doorway beyond Pluto, beyond Kether, the past of other universes, the region of absolute history, where the past is now and only the past is.

The north, which is the pure past, the absolute realm of history, the present of other universes beyond Pluto, other doors beyond our past measurements.

The north - west or the past of the earth. Also the past of other worlds, also the future of realms contacted via the pure past - other universes beyond Pluto.

South - East - future with some tendency towards the earth, some reference to universes near our solar system.

South - the future which has just left the present, the world of the earth's own future.

South - west - the future of the earth as the present moves more and more away from us. The present of other worlds can be reached here, sometimes the past of futuristic zones.

West - the present that is just passed and becoming past. This is the world of the now on earth - the here and now

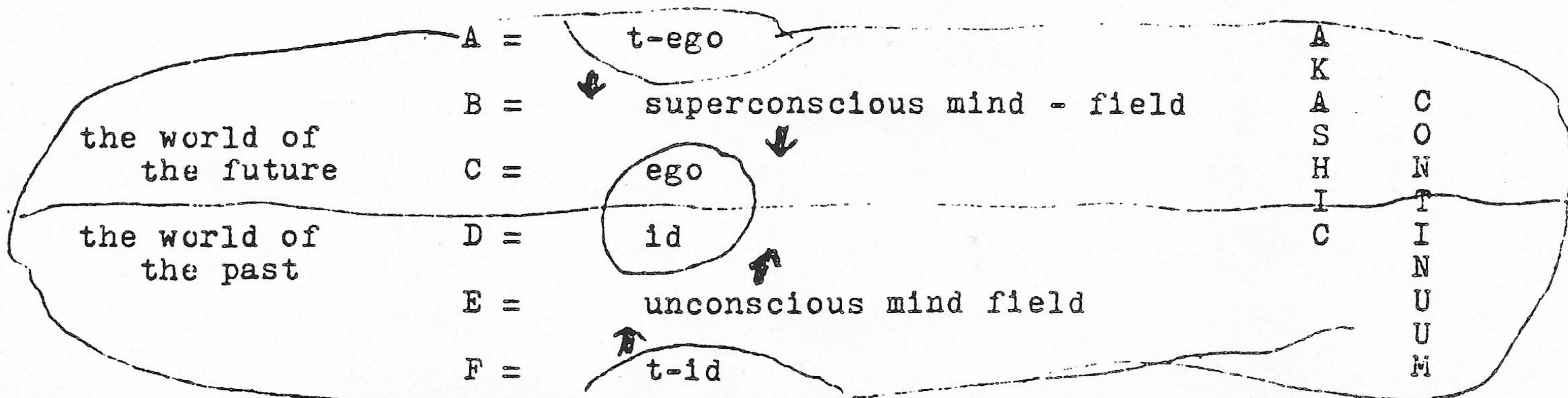
You will understand that your own magical mandalum instrumentum is simply this map of time, and when you do, all universes then are open to you.

Michael Bertiaux

The Aiwaz Physics

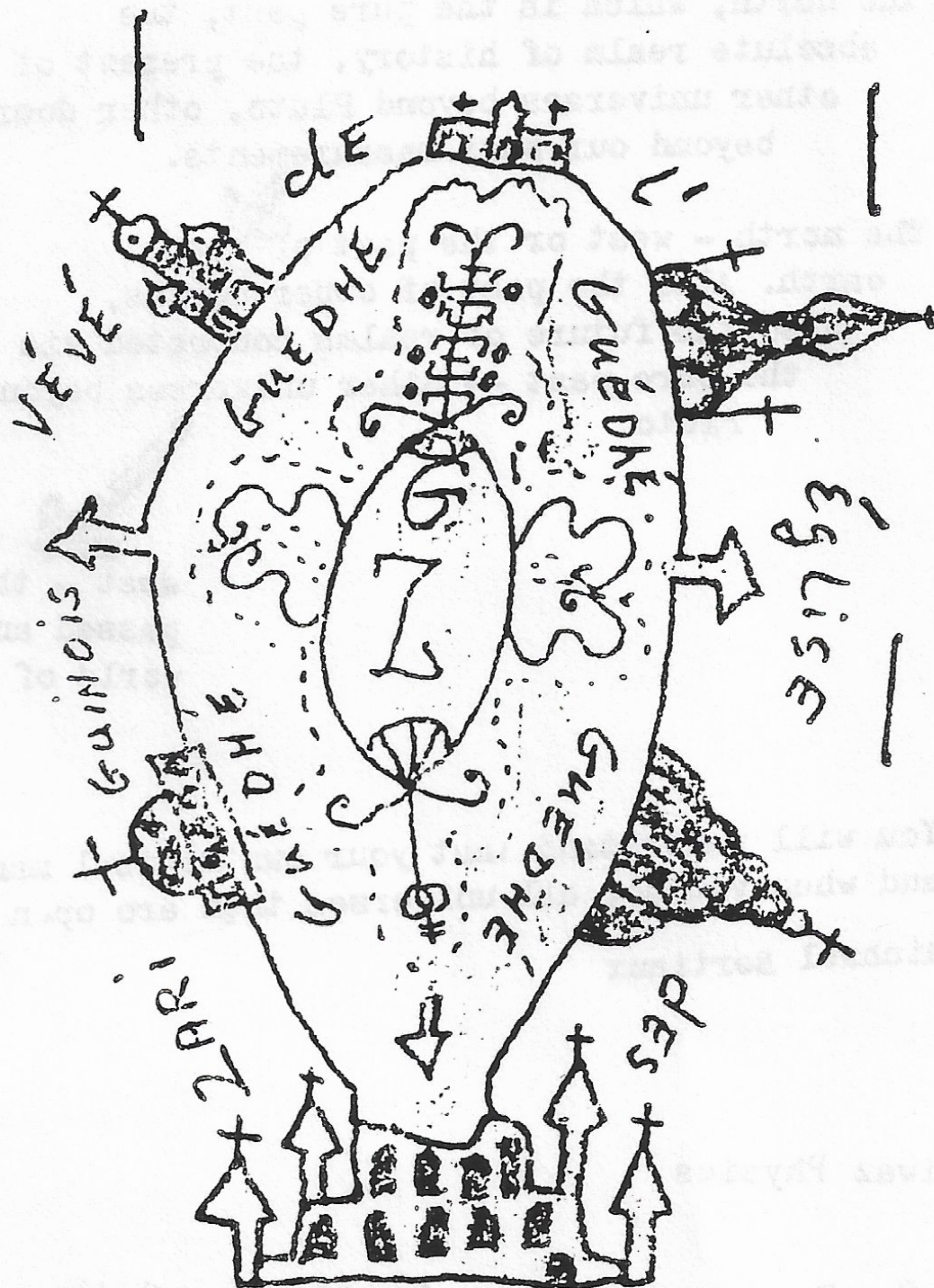
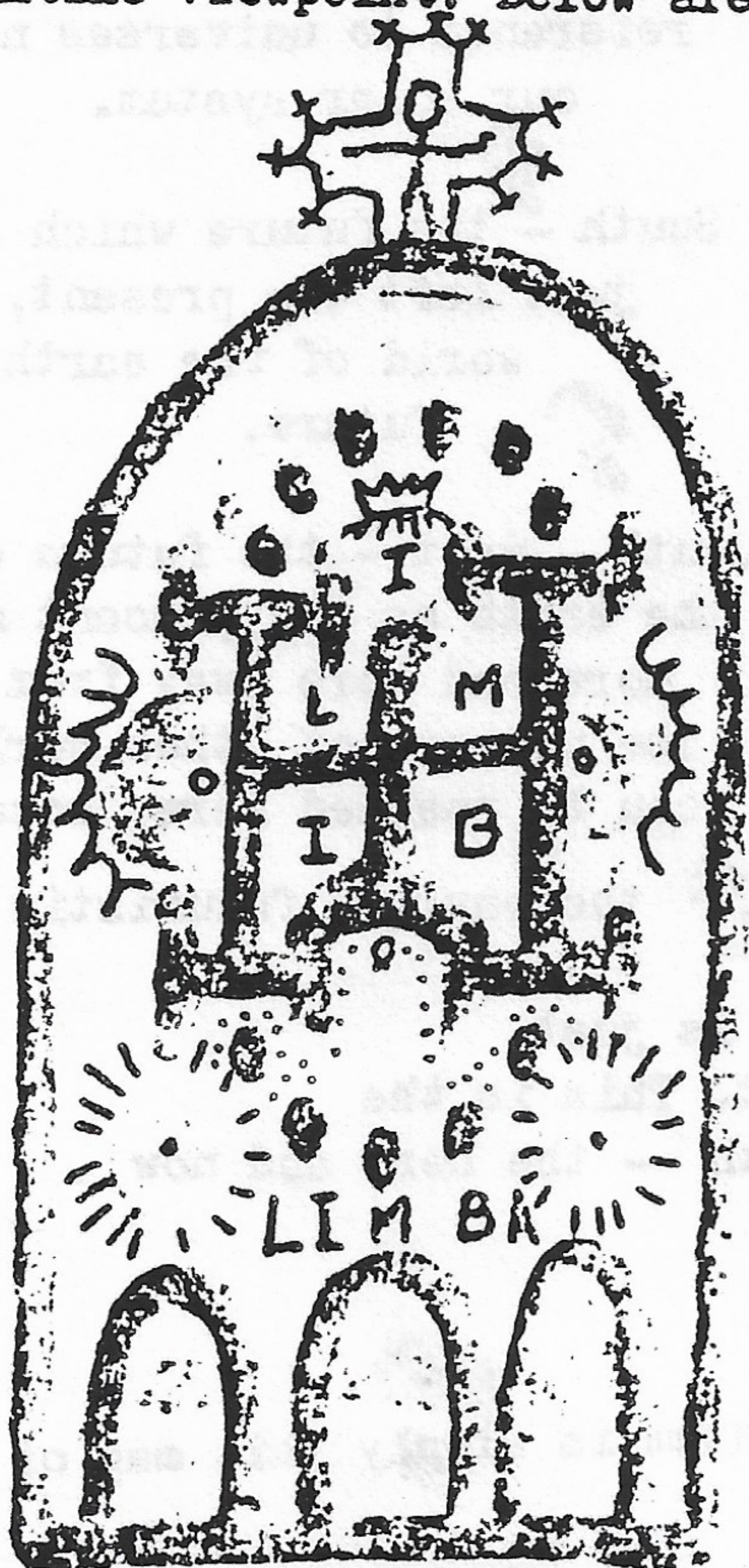
8. Because of the 'action' of the t-id, the unconscious 'appears' as the past.

9. The 'action' of trying to connect with ego and id creates time-lines.



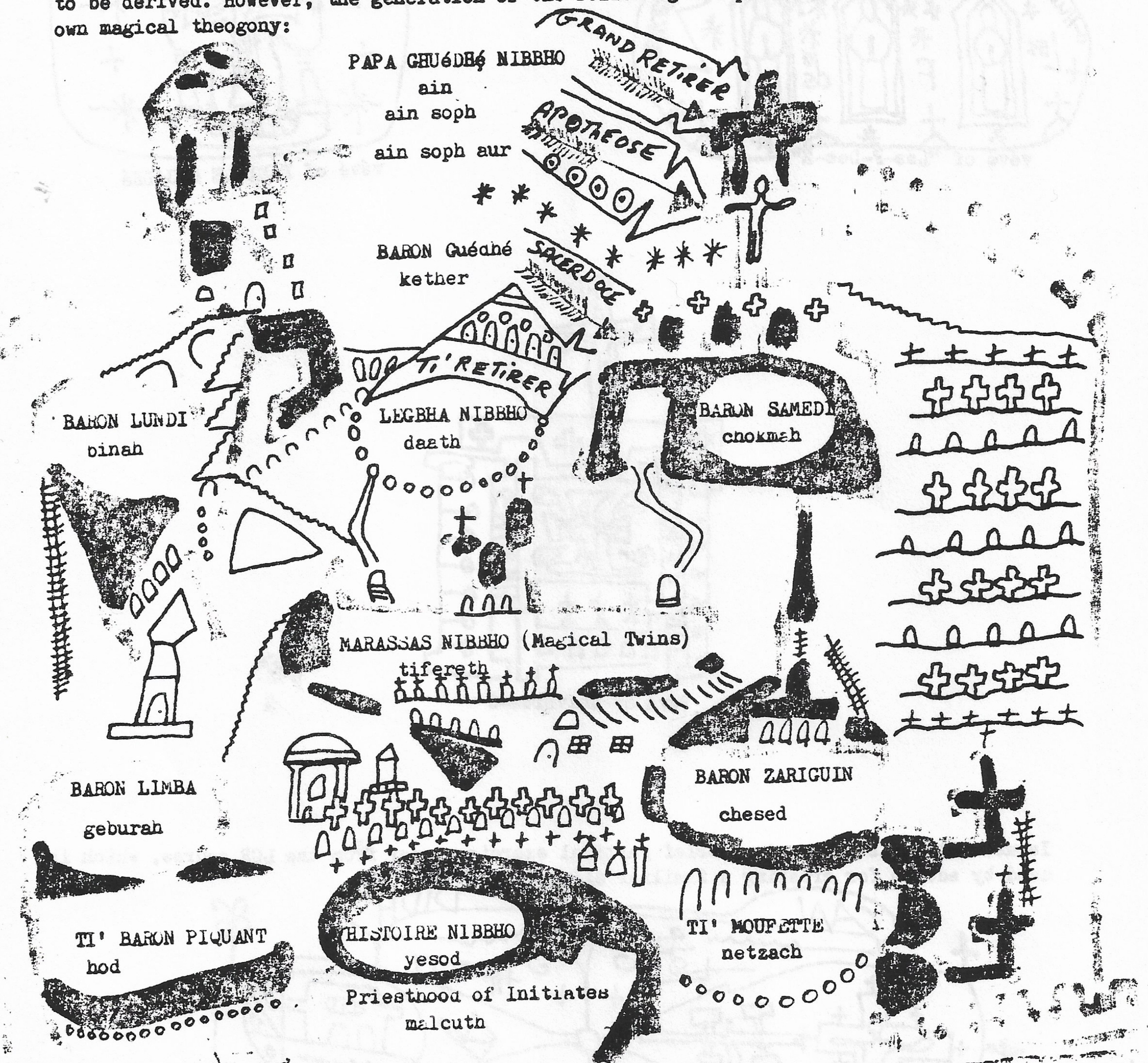
La Couleuvre Noire: Les Cadavres Piquants

Byzantine viewpoint. Below are two interesting v  v  s of these LOA.



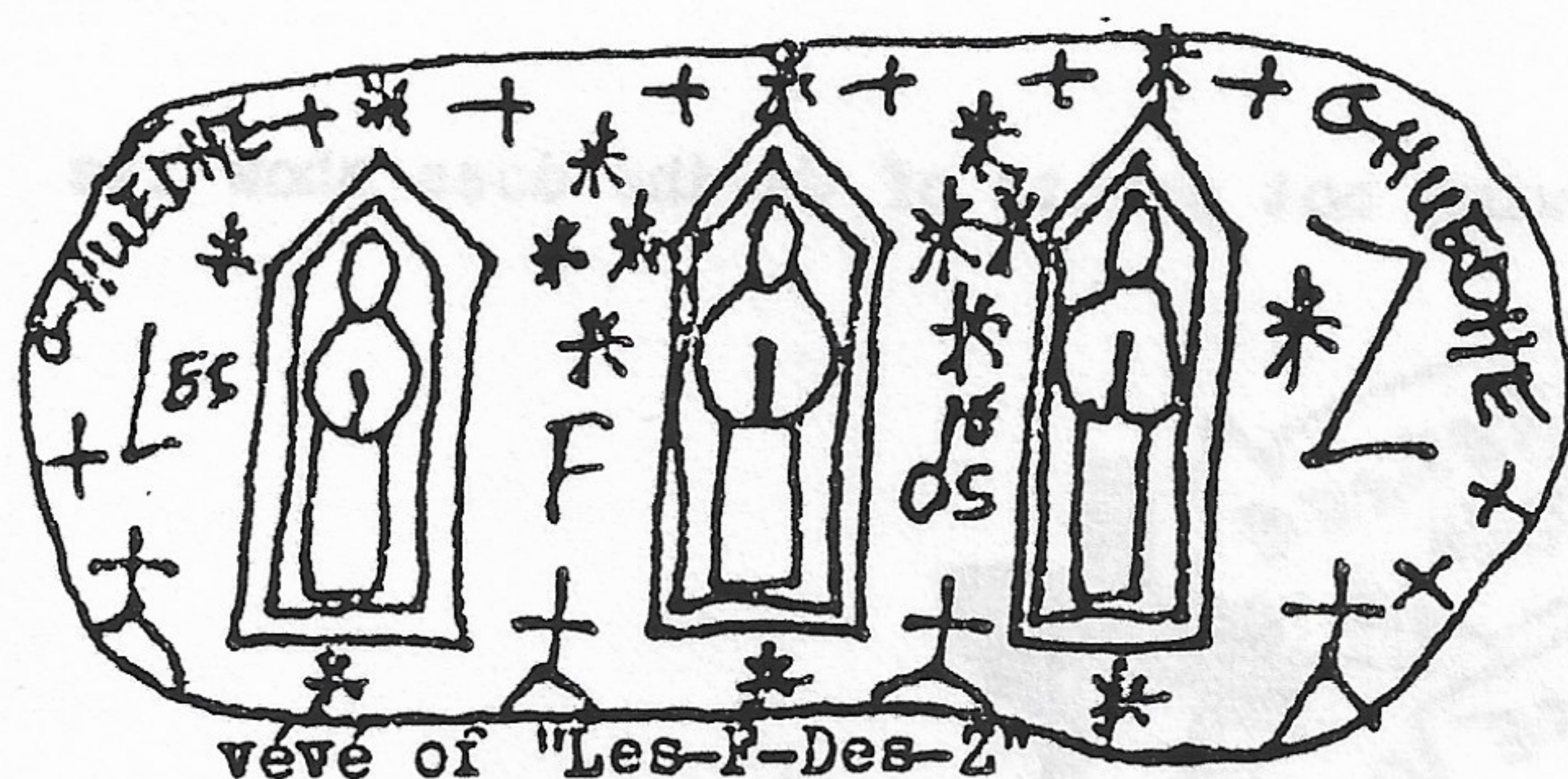
La Couleuvre Noire: Les Cadavres Piquants

to be derived. However, the generation of the following hot points of Guédhé does show its own magical theogony:

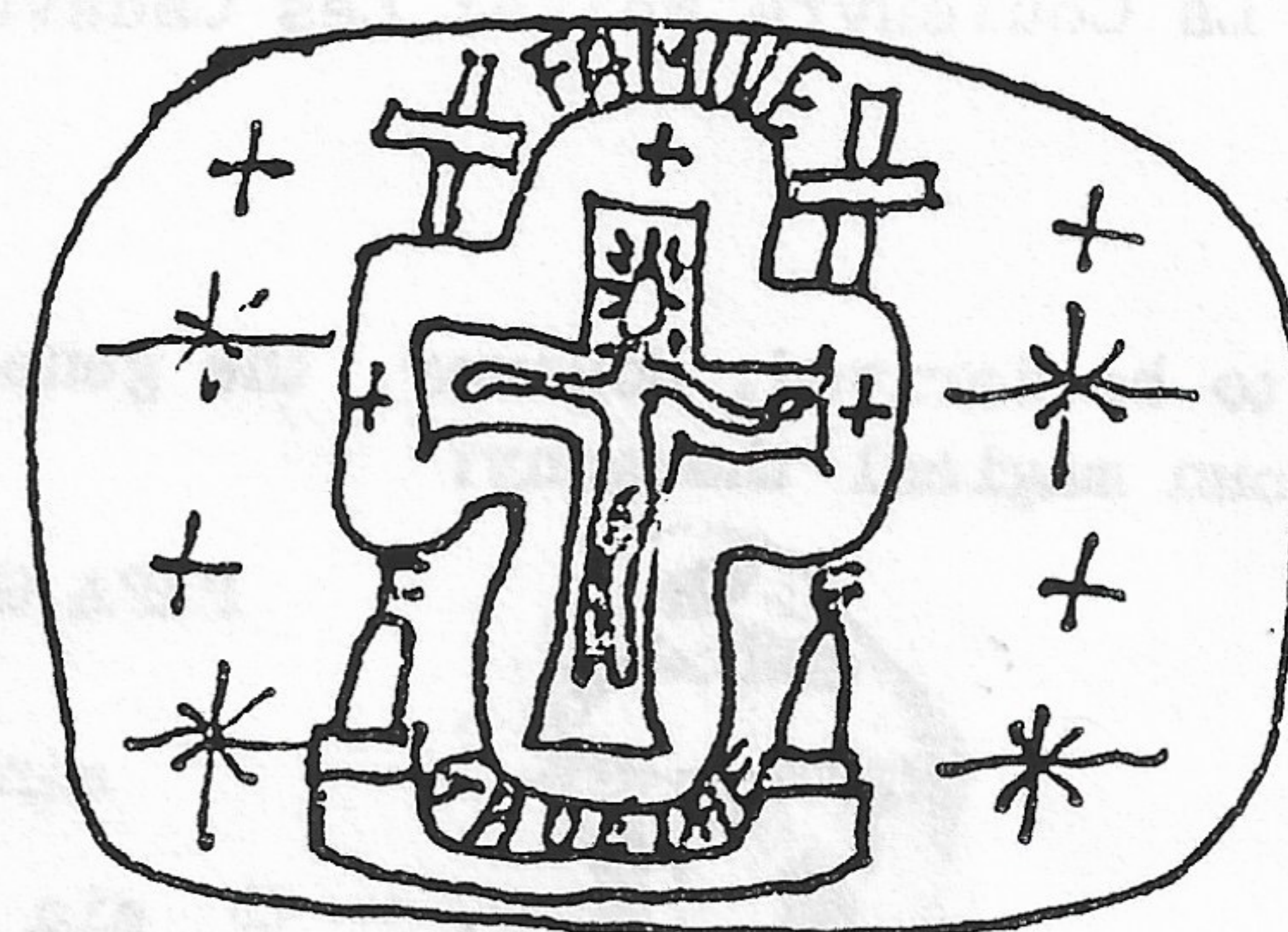


CHATEAU FAMILLE CHUÉON

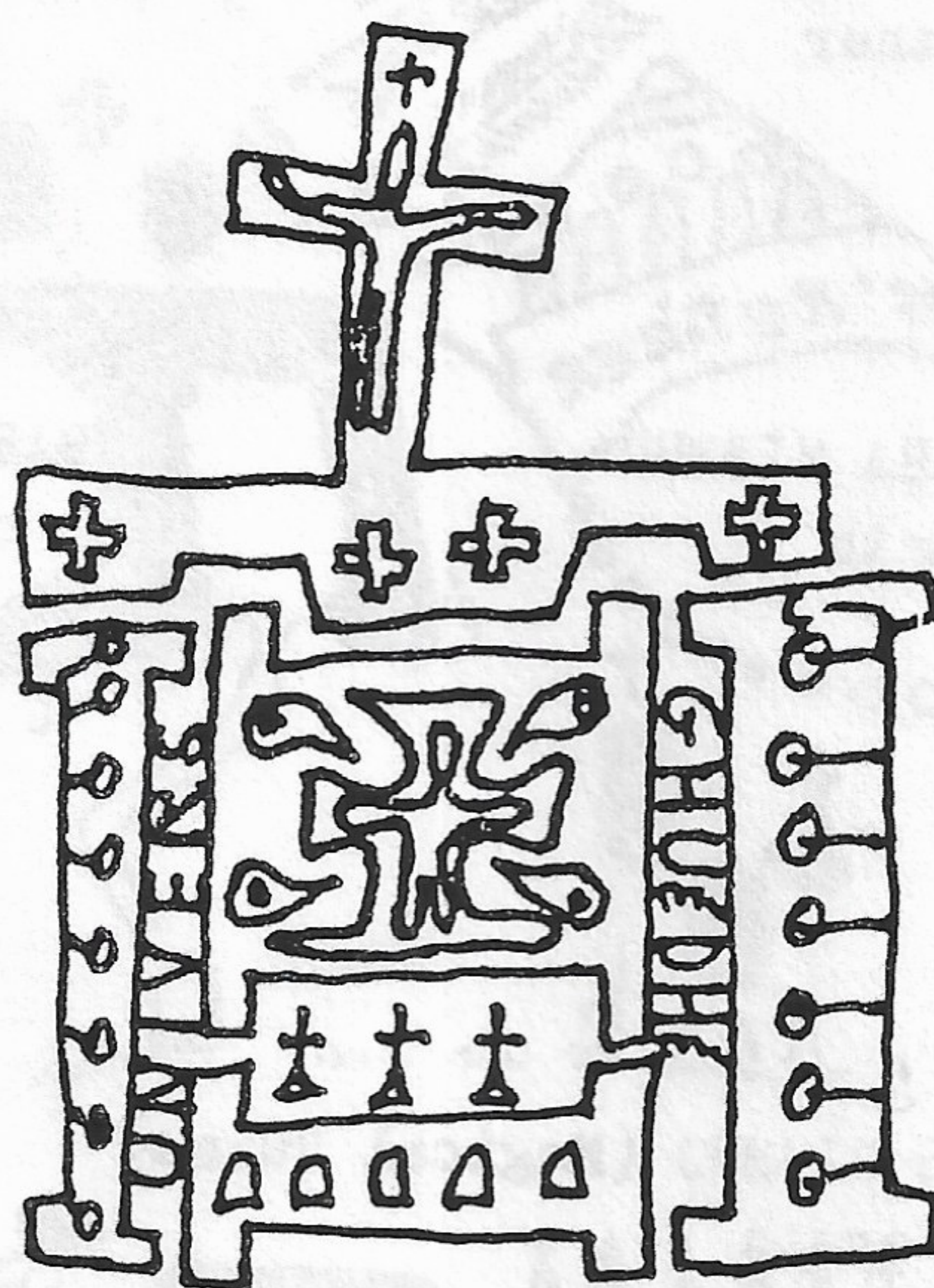
La Couleuvre Noire: Les Faiseurs- Des- Zombis



vévé of "Les-F-Des-Z"

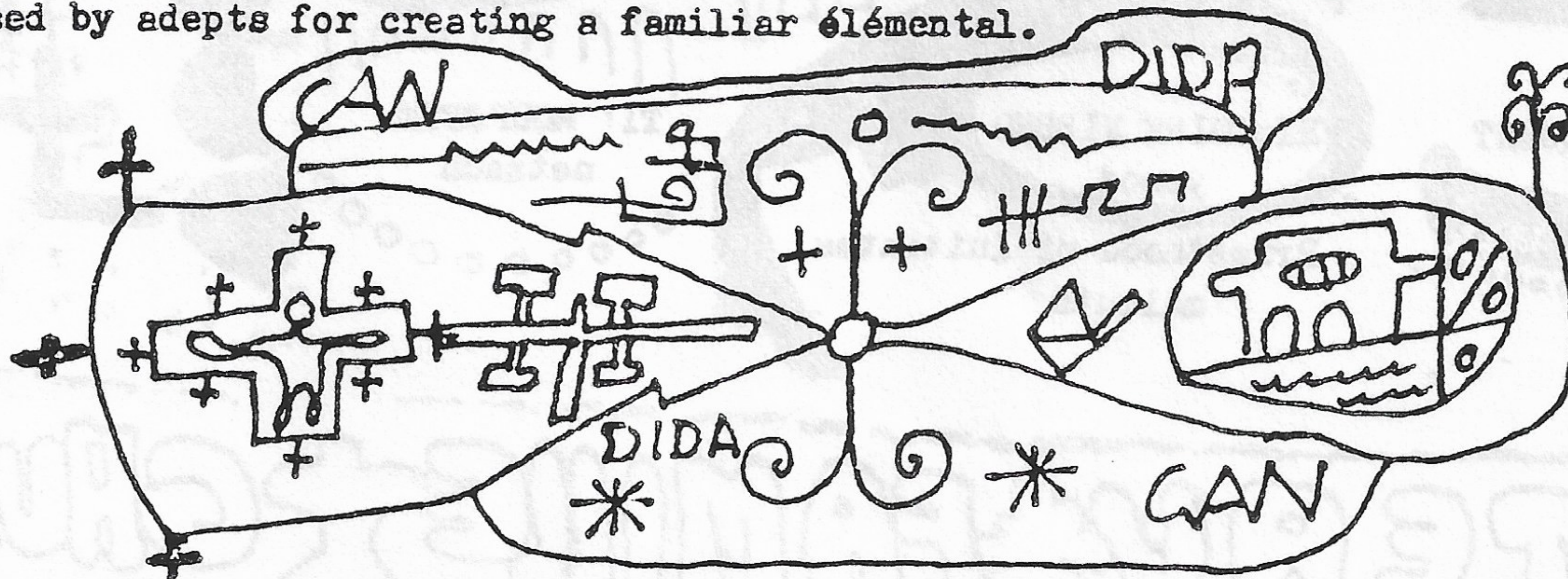


vévé of FAMILLE GEUÉDHÉ



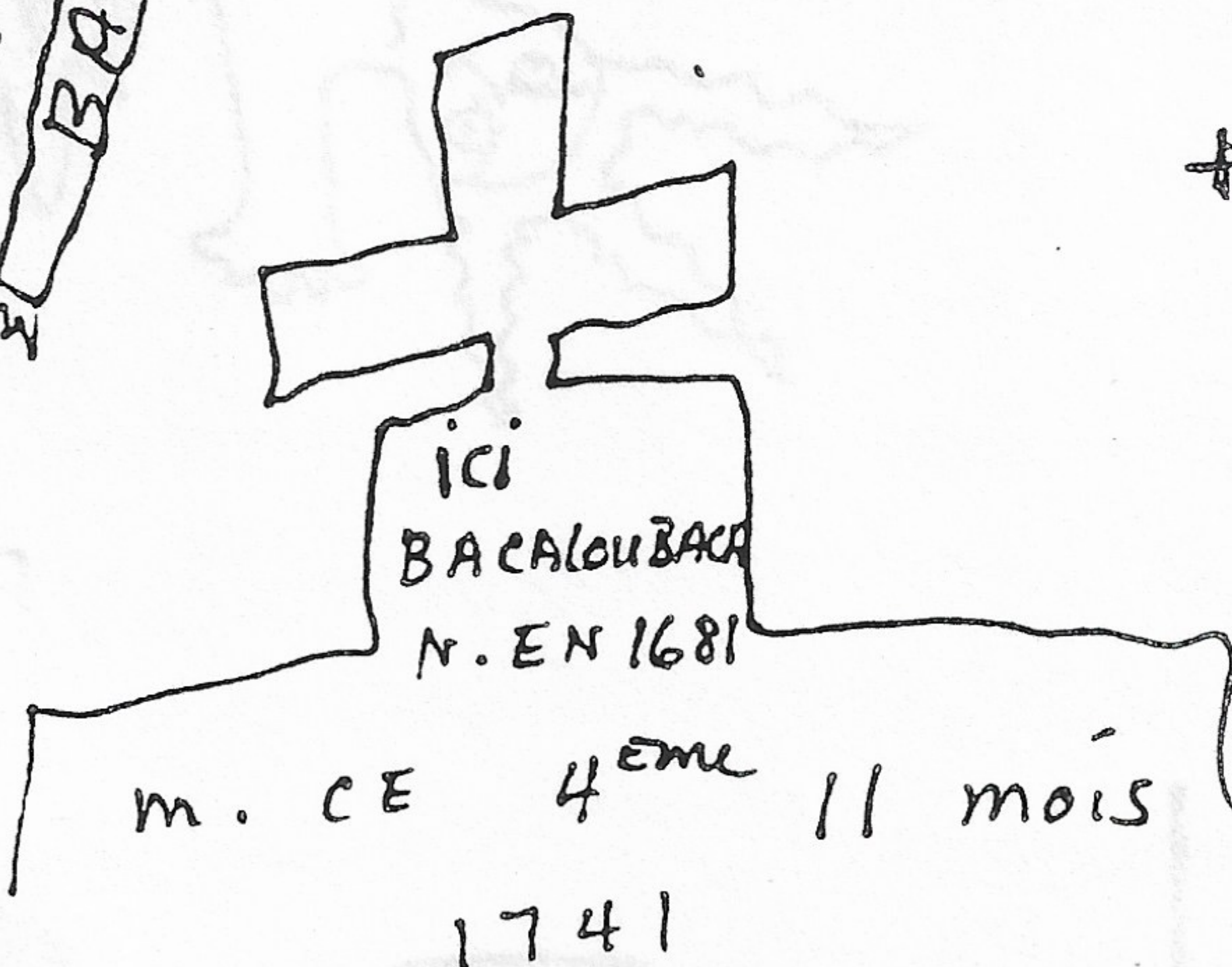
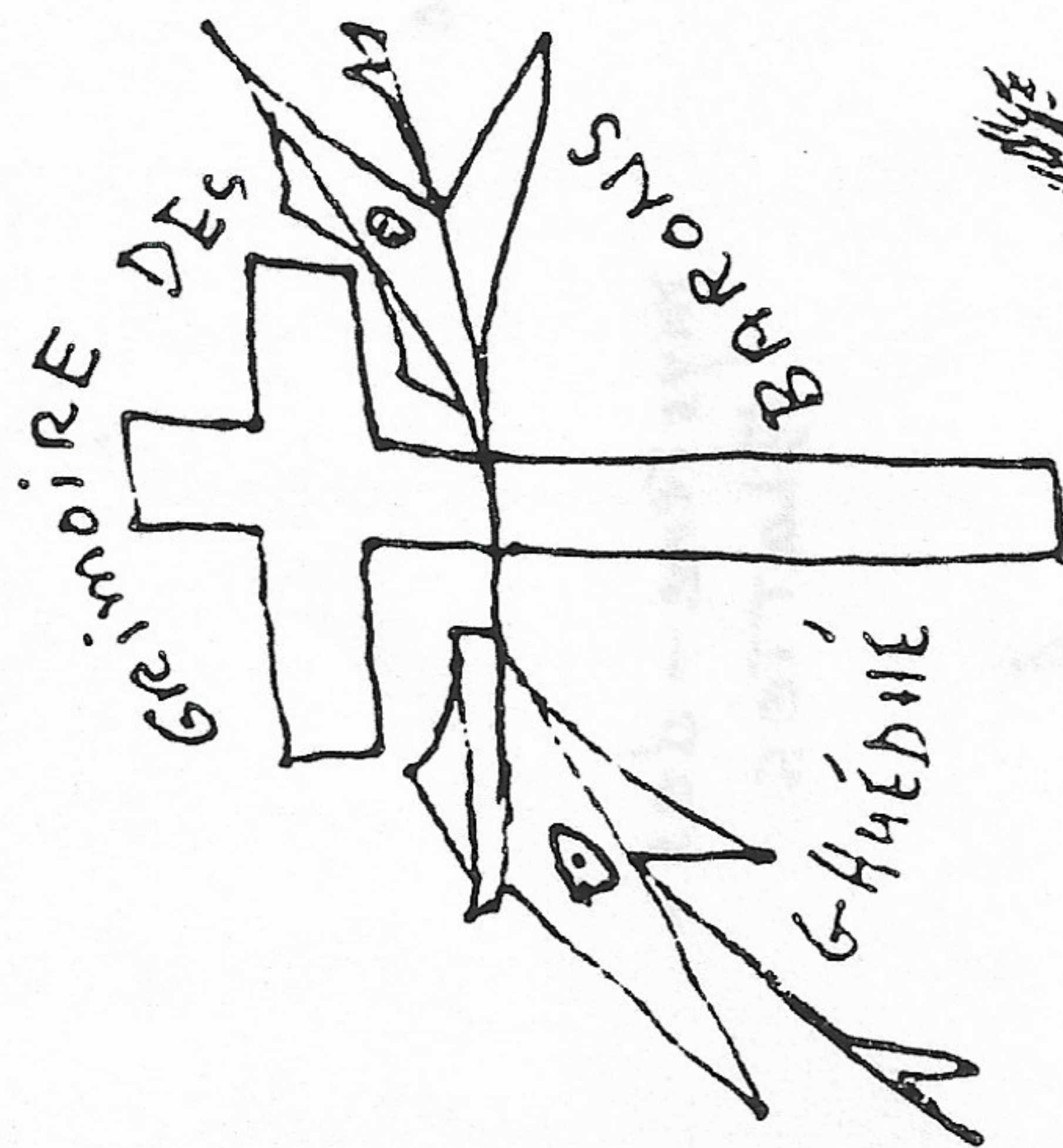
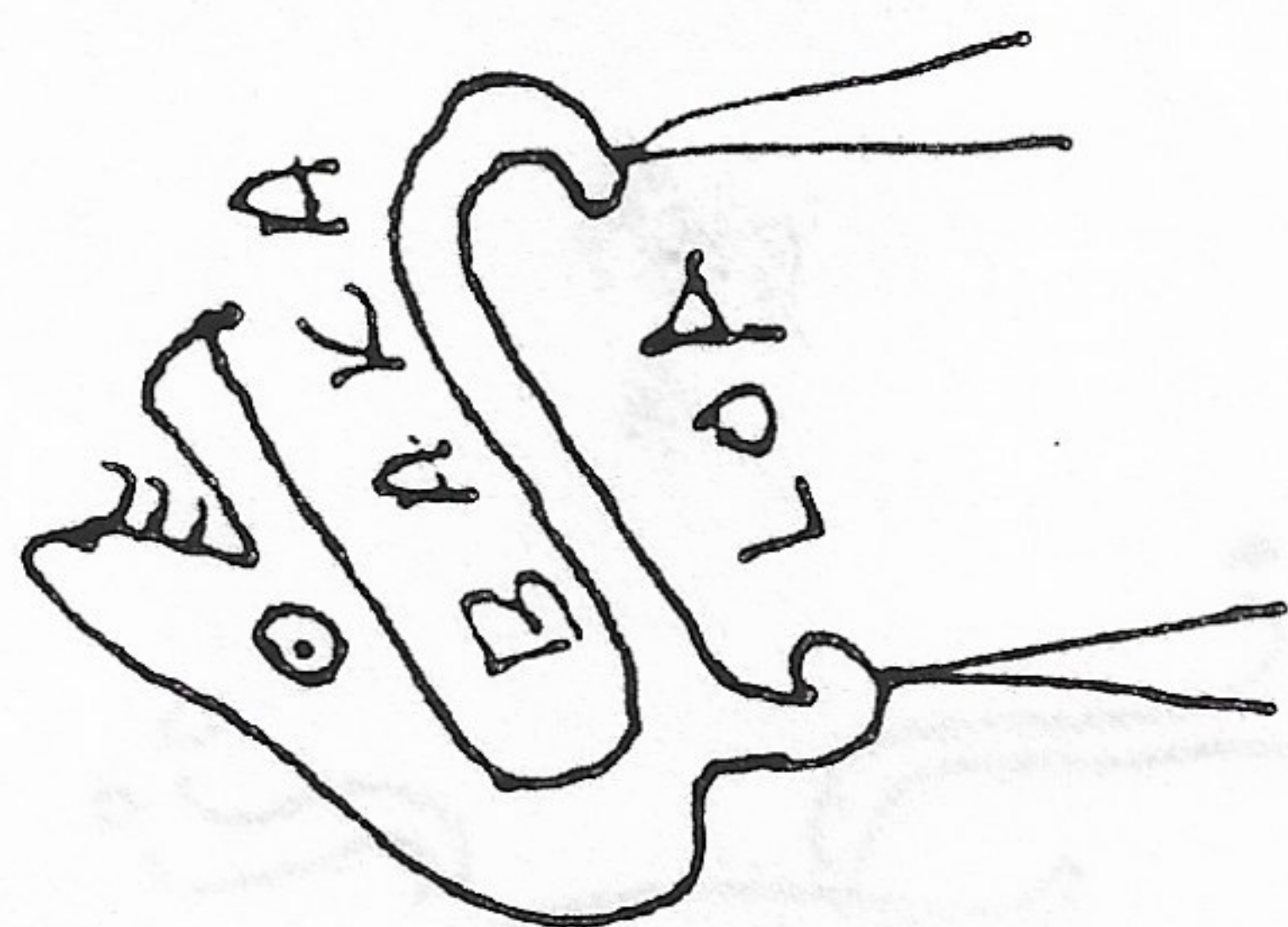
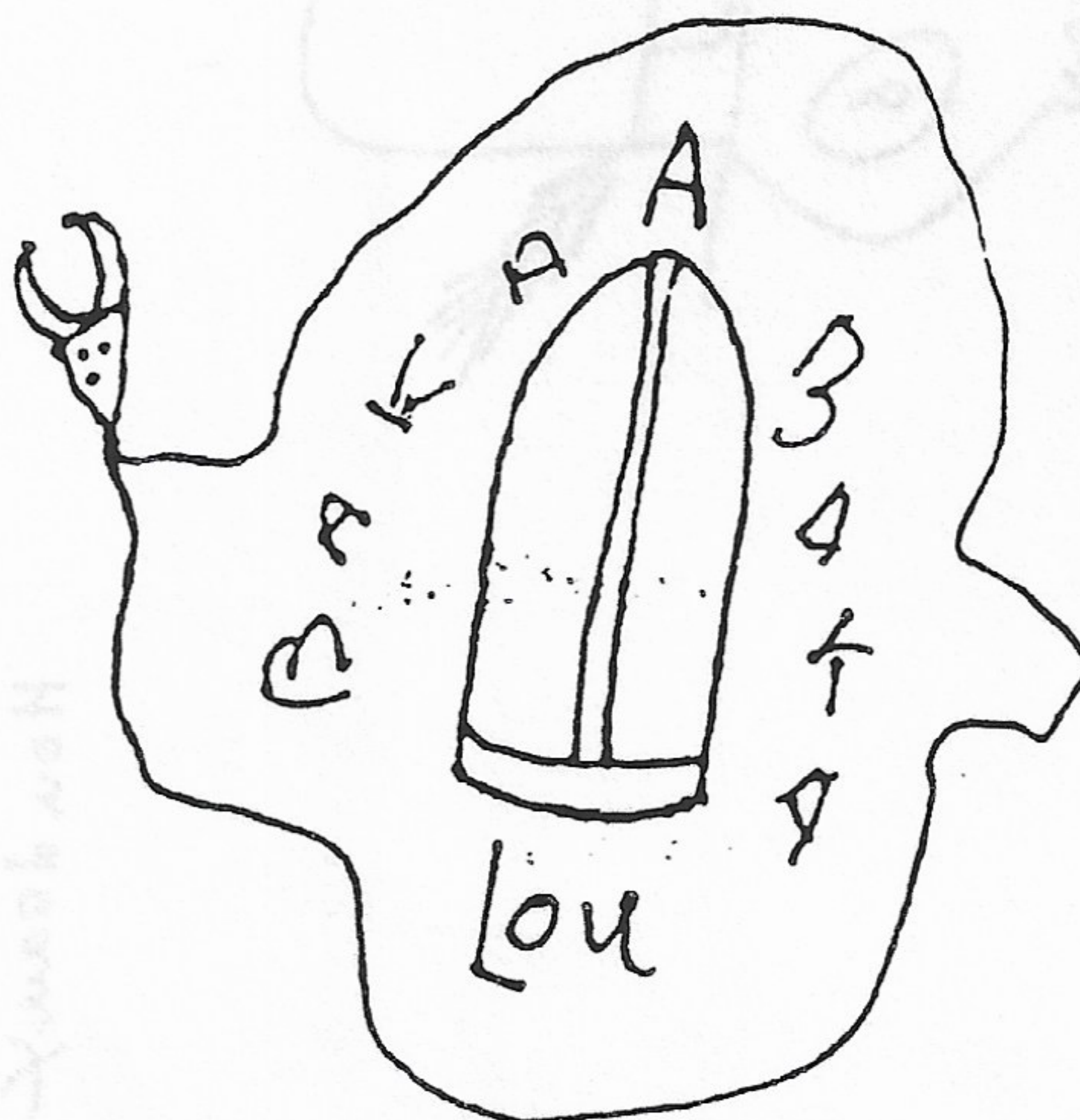
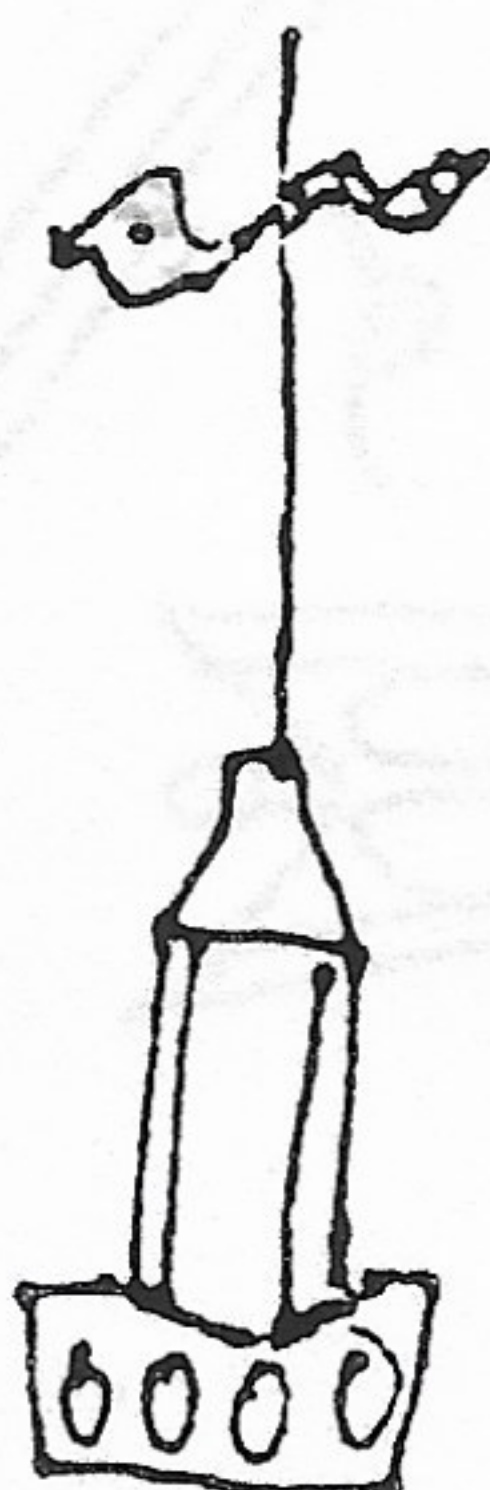
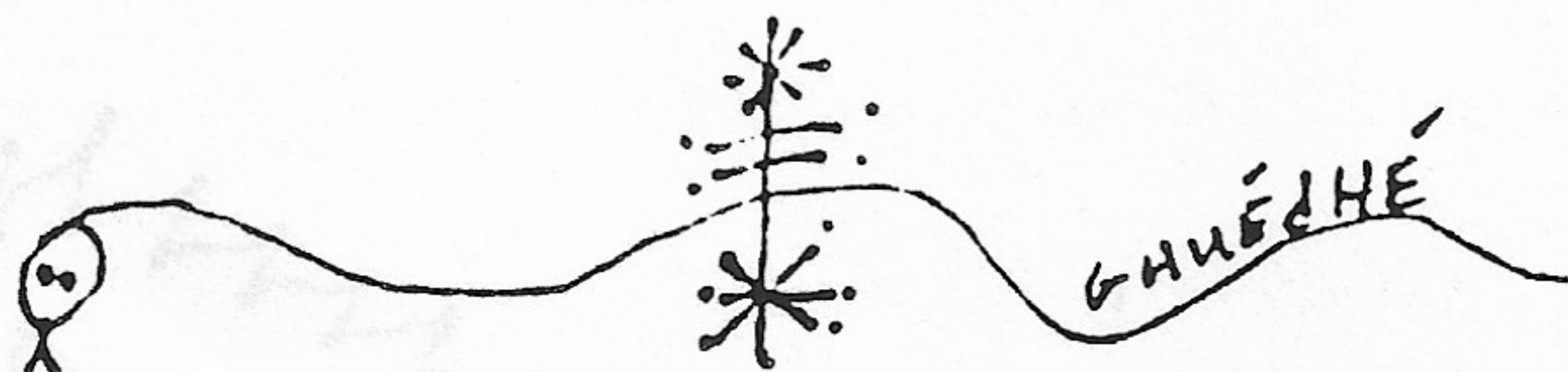
Vévé of Universe-G

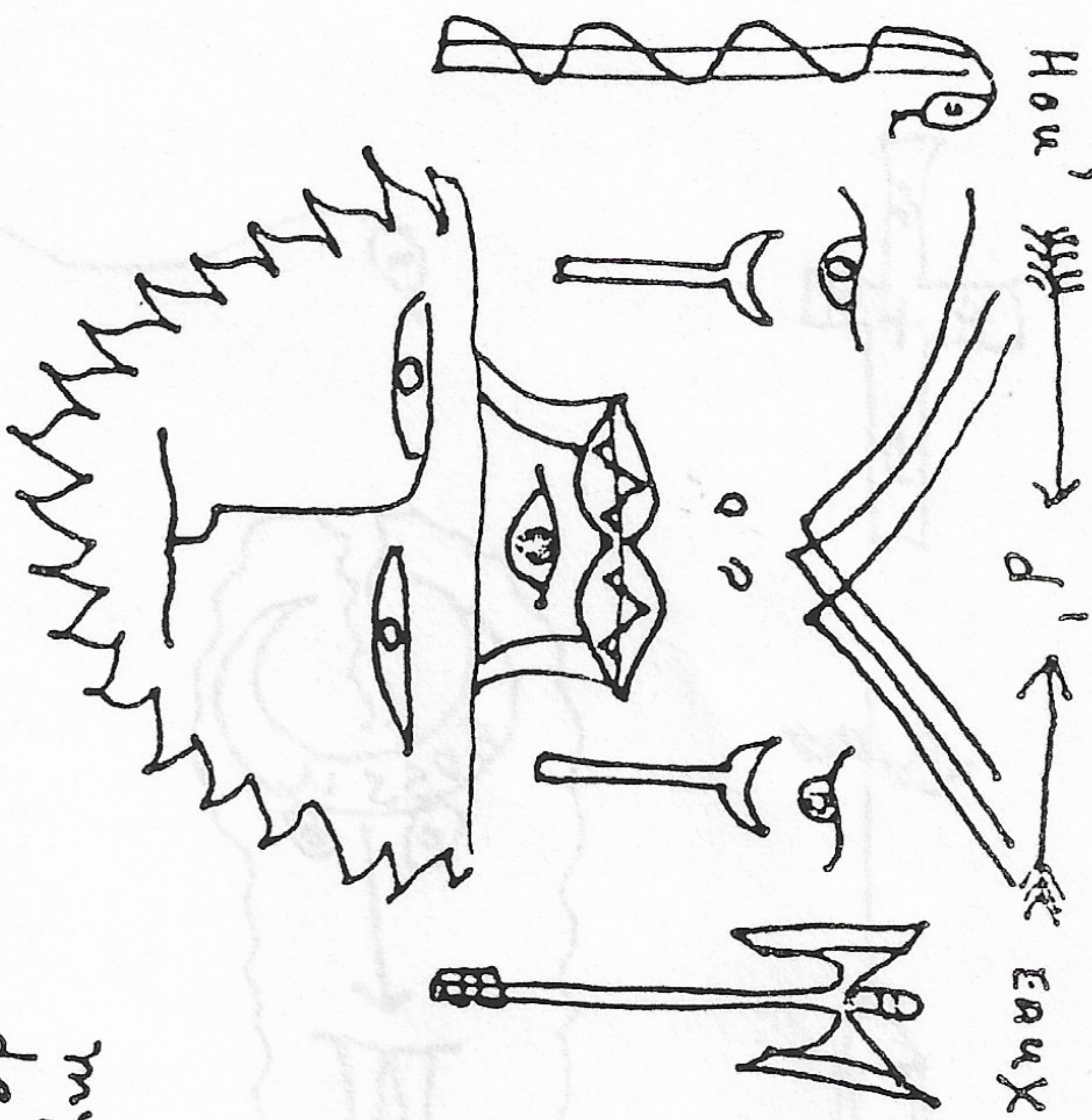
Issued with this lesson is a brief partical exercise paper from the LCR course, which is used by adepts for creating a familiar élémental.



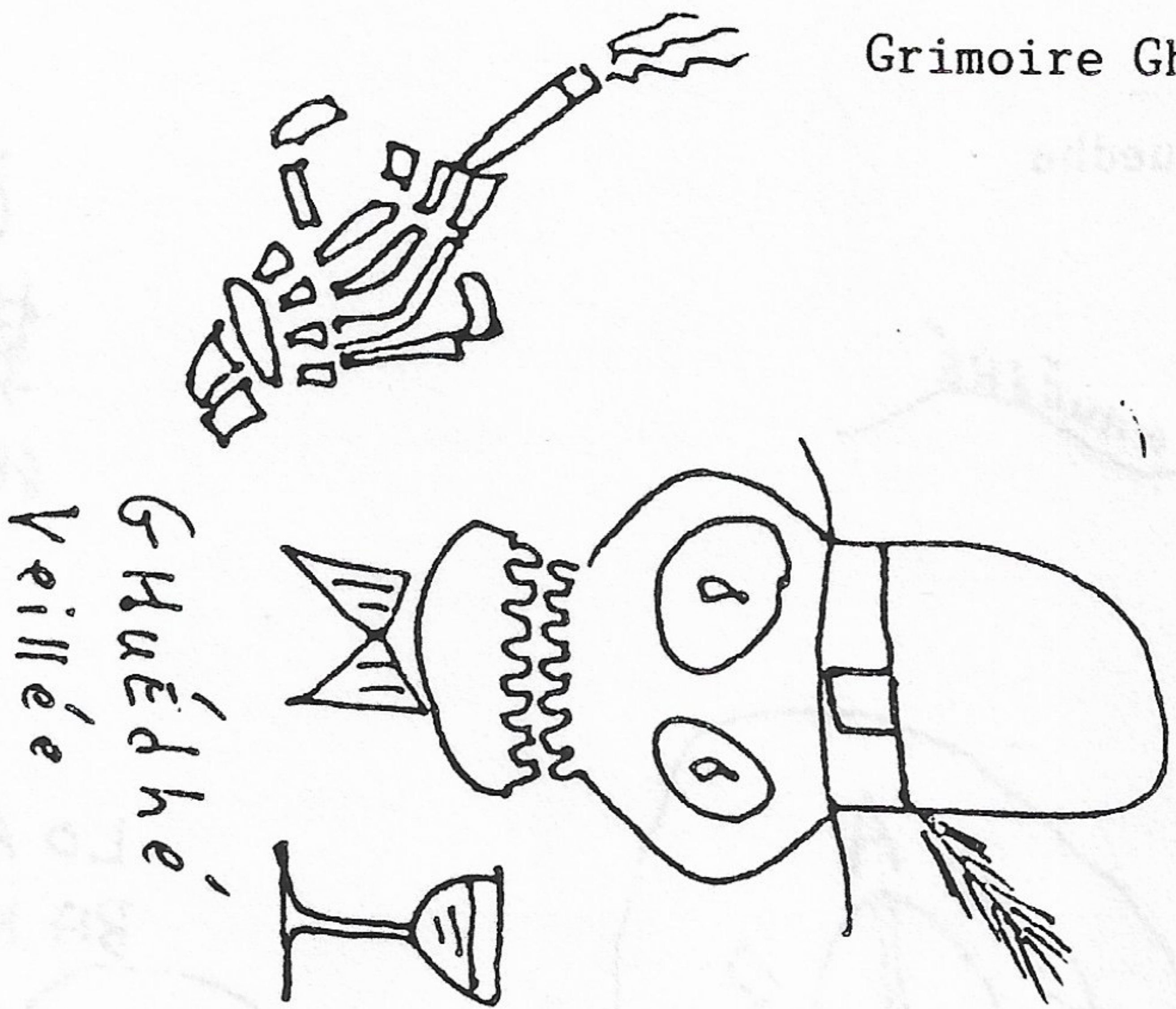
vévé de Candida Loa of the passage between Universe-A and Universe-G

Grimoire Ghuedhe: Initiation of Grimoire Ghuedhe

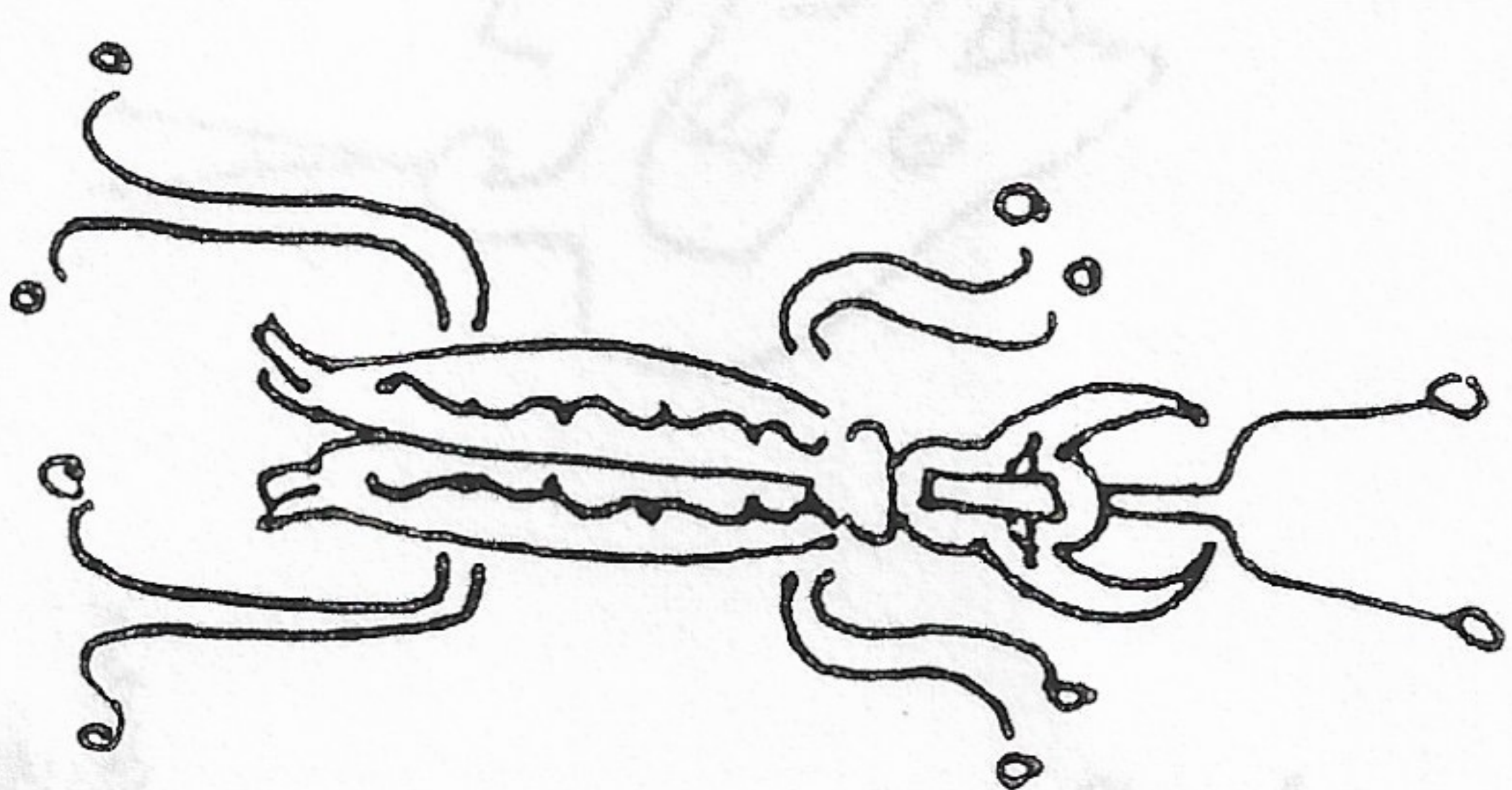




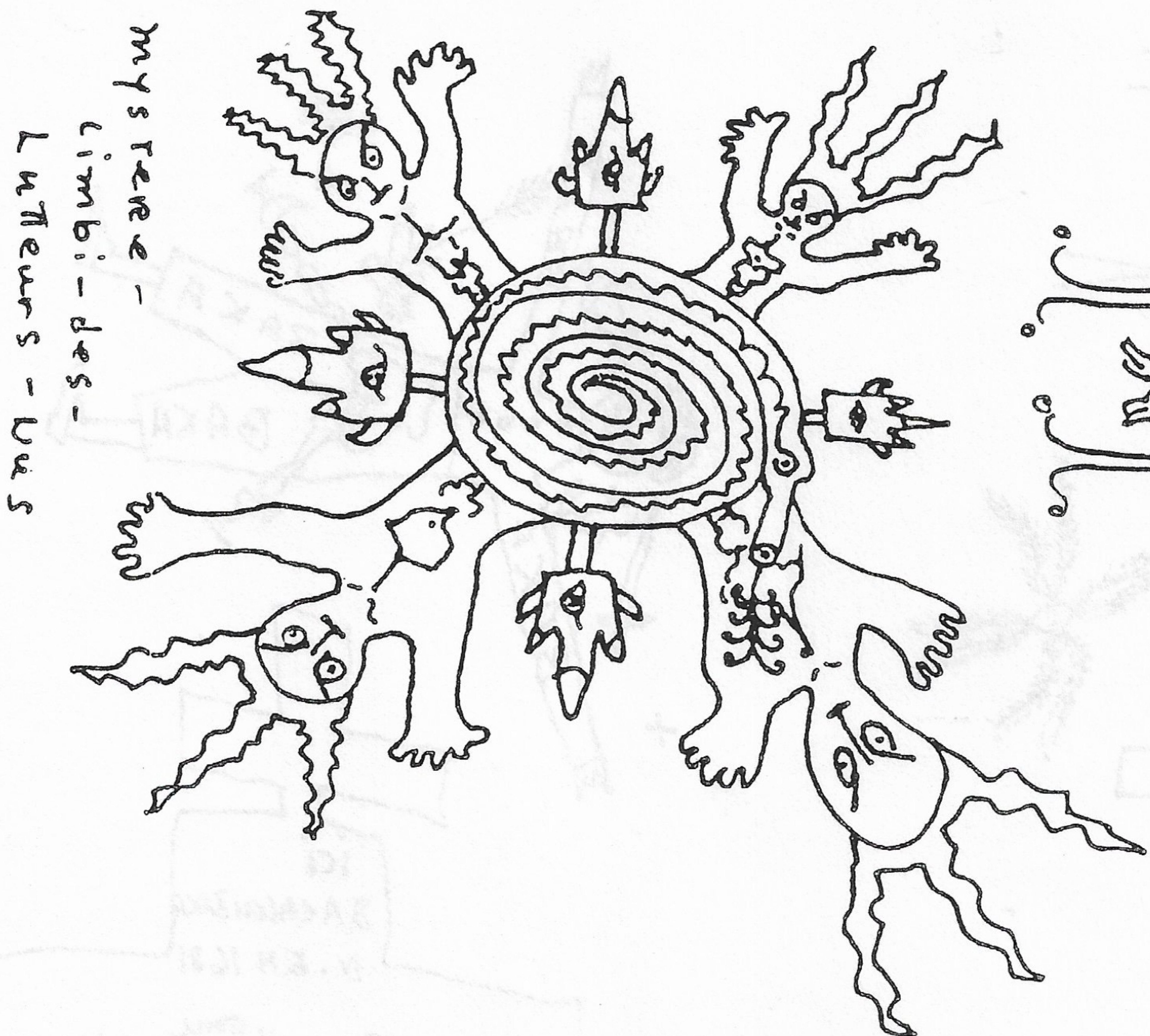
mystères -
des -
Hou daux



Ghuédhé
Veillée

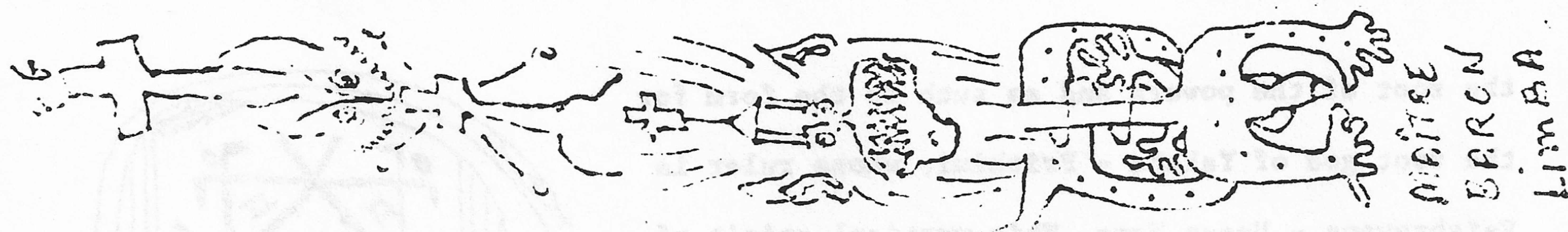


mystère - des -
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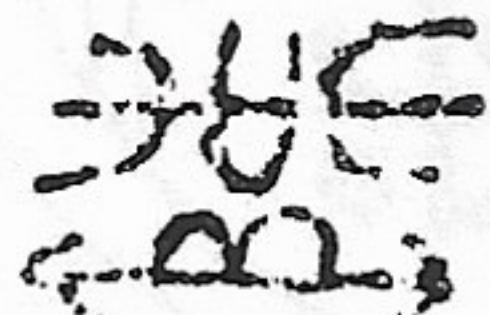


mystère -
des -
Lueurs - bas

Grimoire Ghuedhe: Saturn in Scorpio and Sun in Scorpio



from Hector-François Jean-Maine



Grimoire Ghuedhe: Psychological Exercises of Zom-OVIZ

There are four types of sexual magic: oral/anal - power is 0 to 25.
 ,- anal/genital " " 25 to 50.
 ,- oral/genital " " 50 to 75.
 ,- genital/genital " 75 to 100.



REALM OF THE OORMO

0°	OOHSL	LMHOS	LLNLU	VHUWN	100°
KPPLO		MQMNO	ILPKM	LPPKM	NJLOL

The I- Ching Diary and Chinese- Gnostic Magickal Algebra

may be said to correspond the I-scale, or Moon in Scorpio level:

$$\{ \nabla, \equiv [(0 \nabla, \dots, \nabla + \nabla,) \cap (0 \nabla, \cap 0 \Delta, \cap 0 \Delta,) \cap (0 \nabla)] \}.$$

Now because there are sixteen axioms there must be metamathematical and

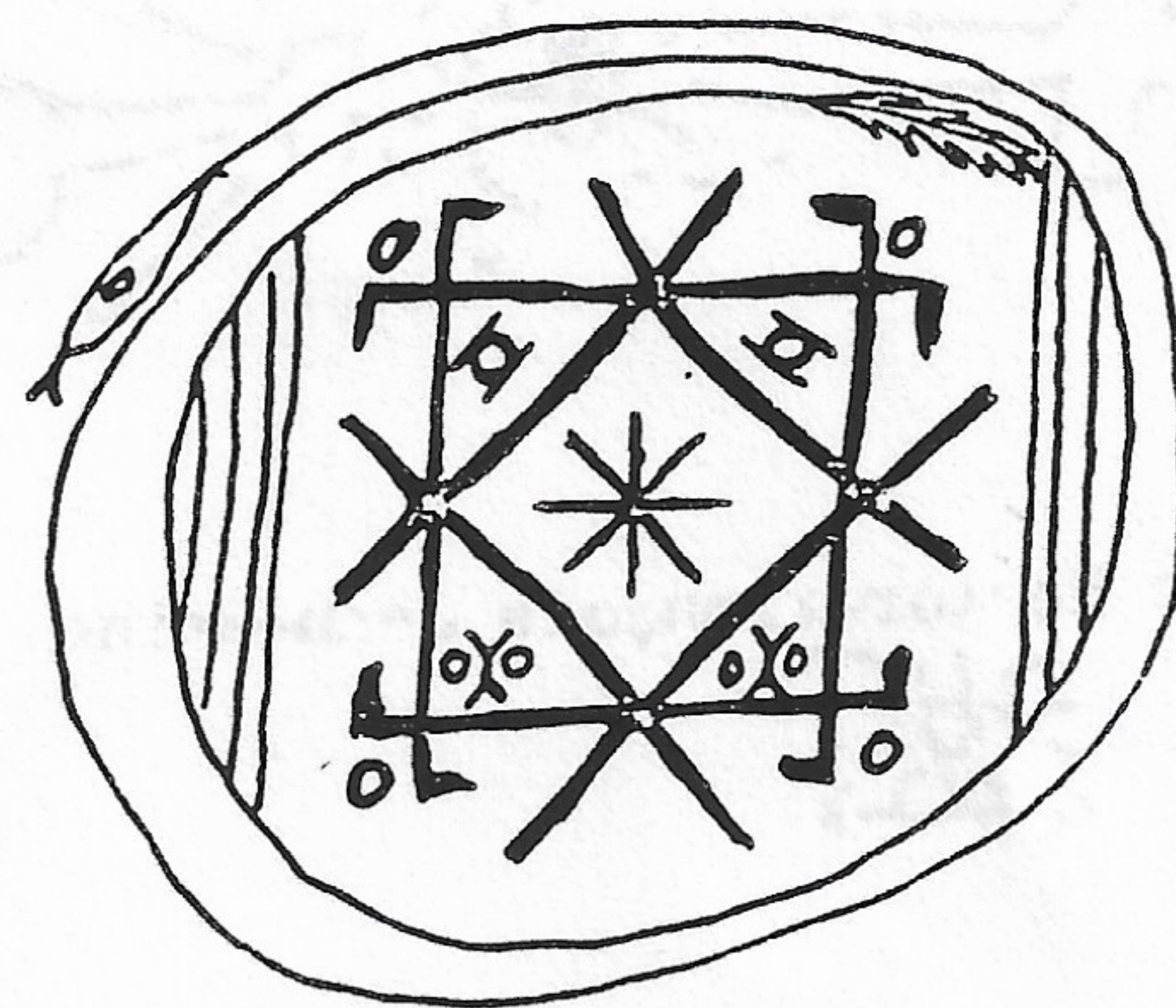
the Scale I or "Moon in Scorpio" level for this axiom:

$$\{ \nabla, \equiv [(0 \nabla, \dots, \nabla + \nabla,) \cap (0 \Delta, \cap 0 \Delta, \cap 0 \nabla,) \cap (+ \nabla)] \}$$

Now because this interpretation is one of sixty-four, we can also say that what it means in terms of the language of the I-Ching is the following figure or hexagram:

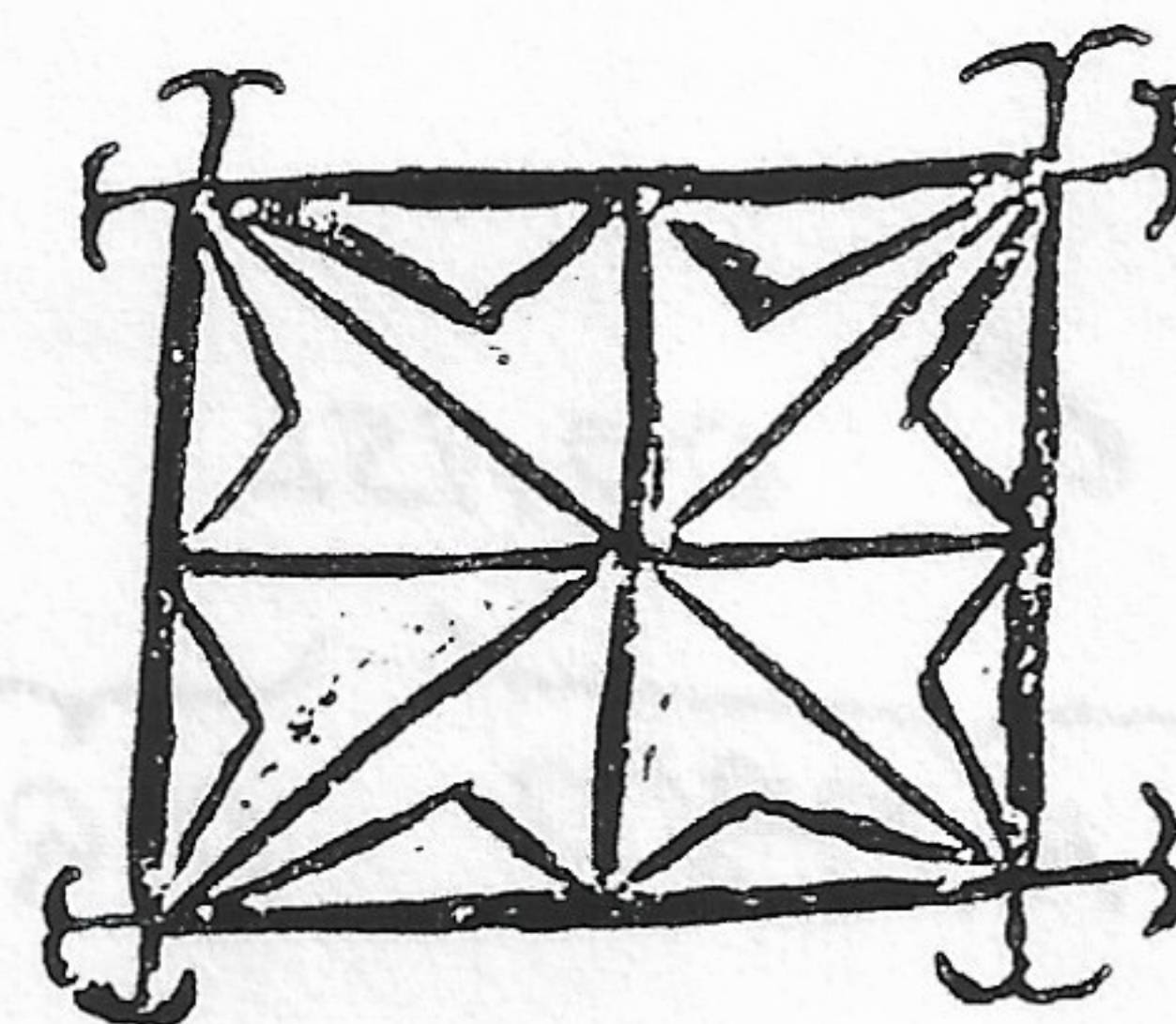
The Topological Names of the Genius of IFA: The Structure of the Atlantean History as Based on Fields of Power

the root of the powers and as such is the form for the root god of Yaksha - Prithiwi, whose ruler is Vaishnavana - Vessa Vana. This mystical spirit of the Houdeaux Sciences is the source of all of the initiation patterns given in our system and of the special powers, which are reserved to the priesthood of the earliest period of (Atlantean

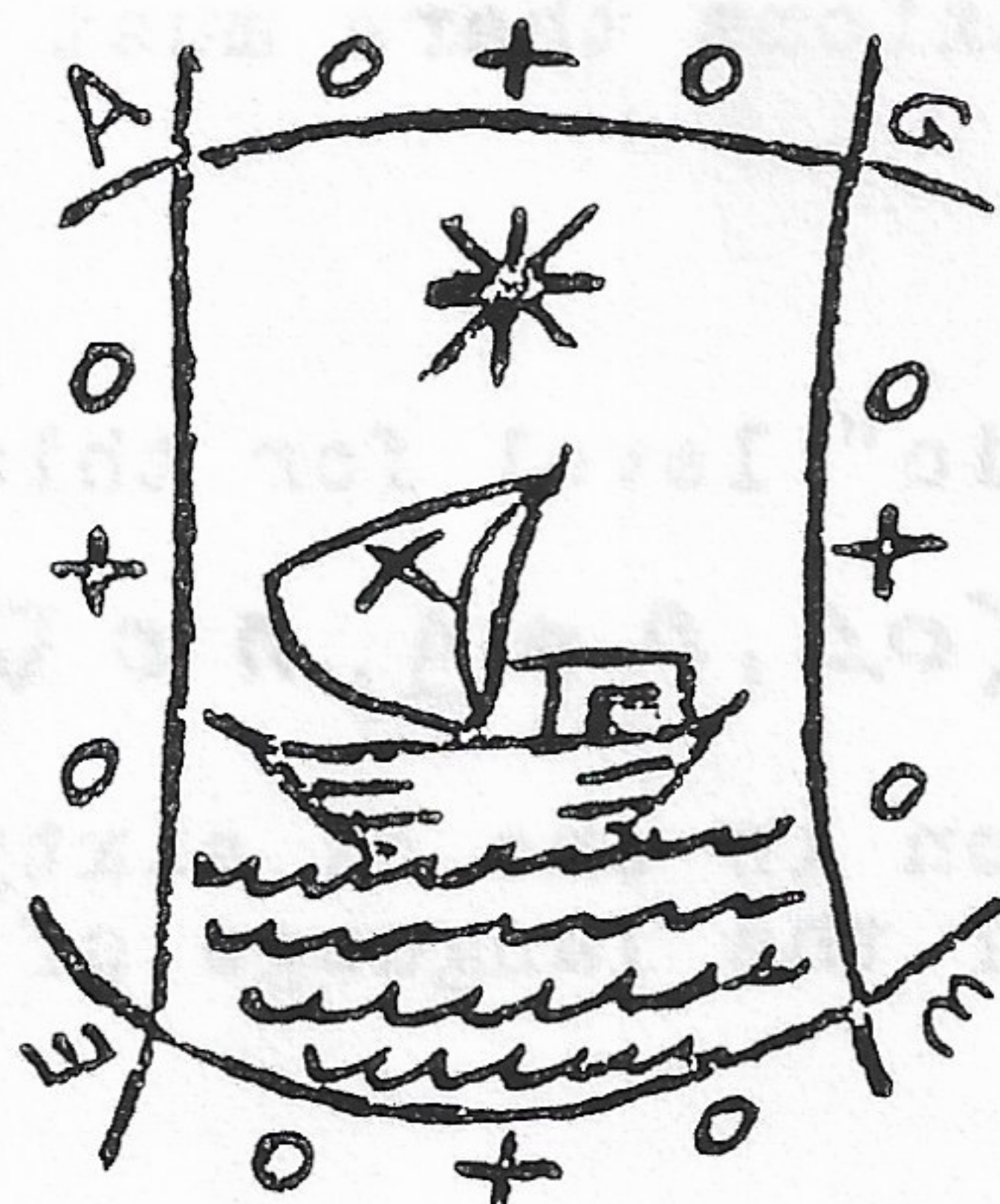


quite impossible to attain any level of gnostic being without the pure rays of the master's identity, being one's own true identity.

VI. It is the special power of chelaship initiation, or the mystical power of being expressed as the mind-energy of the master. The physical being of the chela will no longer exist



The Topological Names of the Genius of IFA: The House of the Spirits



(Sigil of Yaksha-Apas)

according to ruling planet and the element of the ruling planet that Ojas will be localised between the sexual area and the solar plexus. What we did was to pick up on a field for a magical student born at the Virgo/Libra cusp. This appeared to be a normal reading of what the field was like. Now, we wanted to do an experiment to test for Ojas-activity under conditions of amplification.

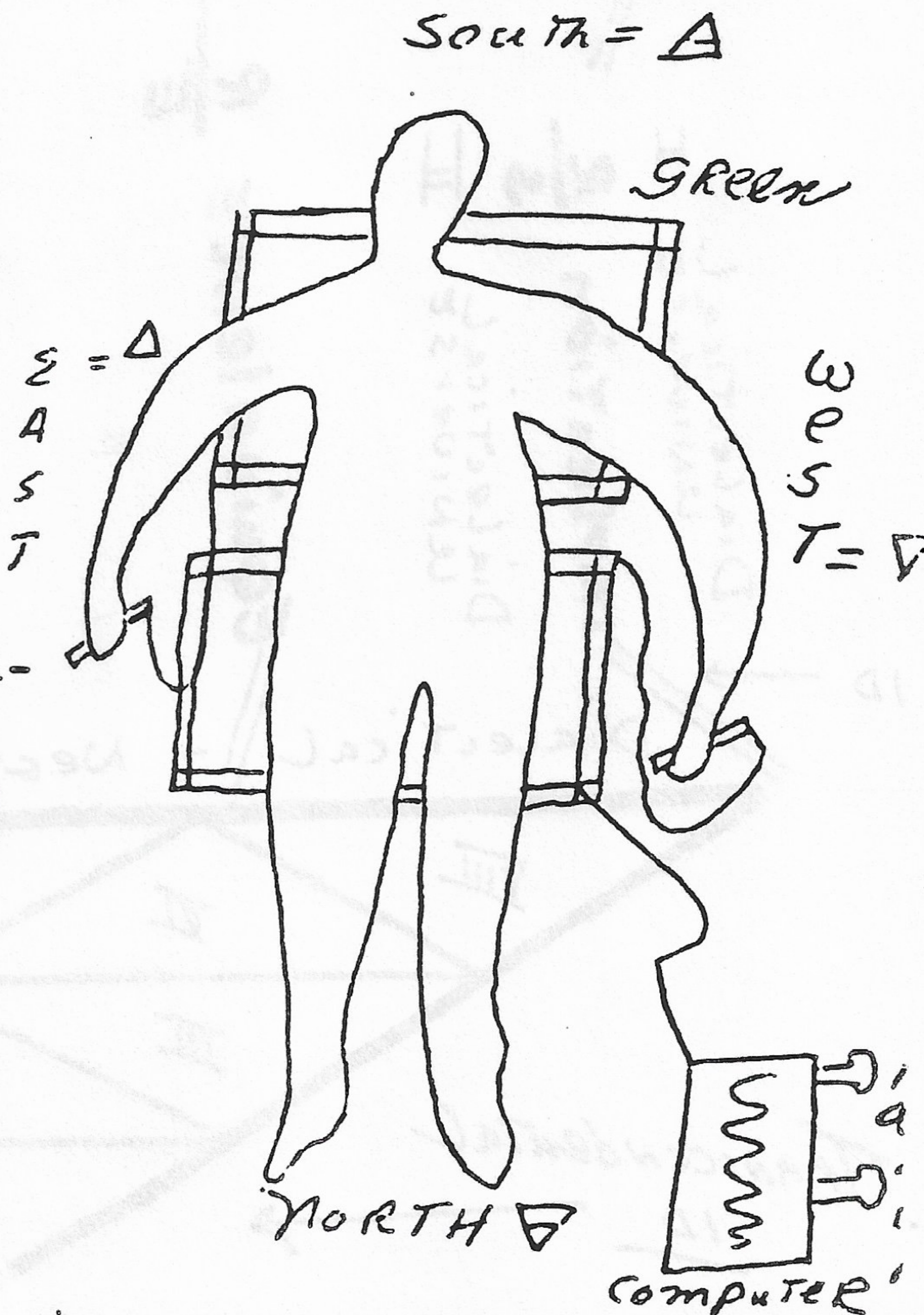
EXPERIMENT II. The subject was born 9/15/1948 and the experiment was conducted on 4/18/1979 at 7:30 P. M.

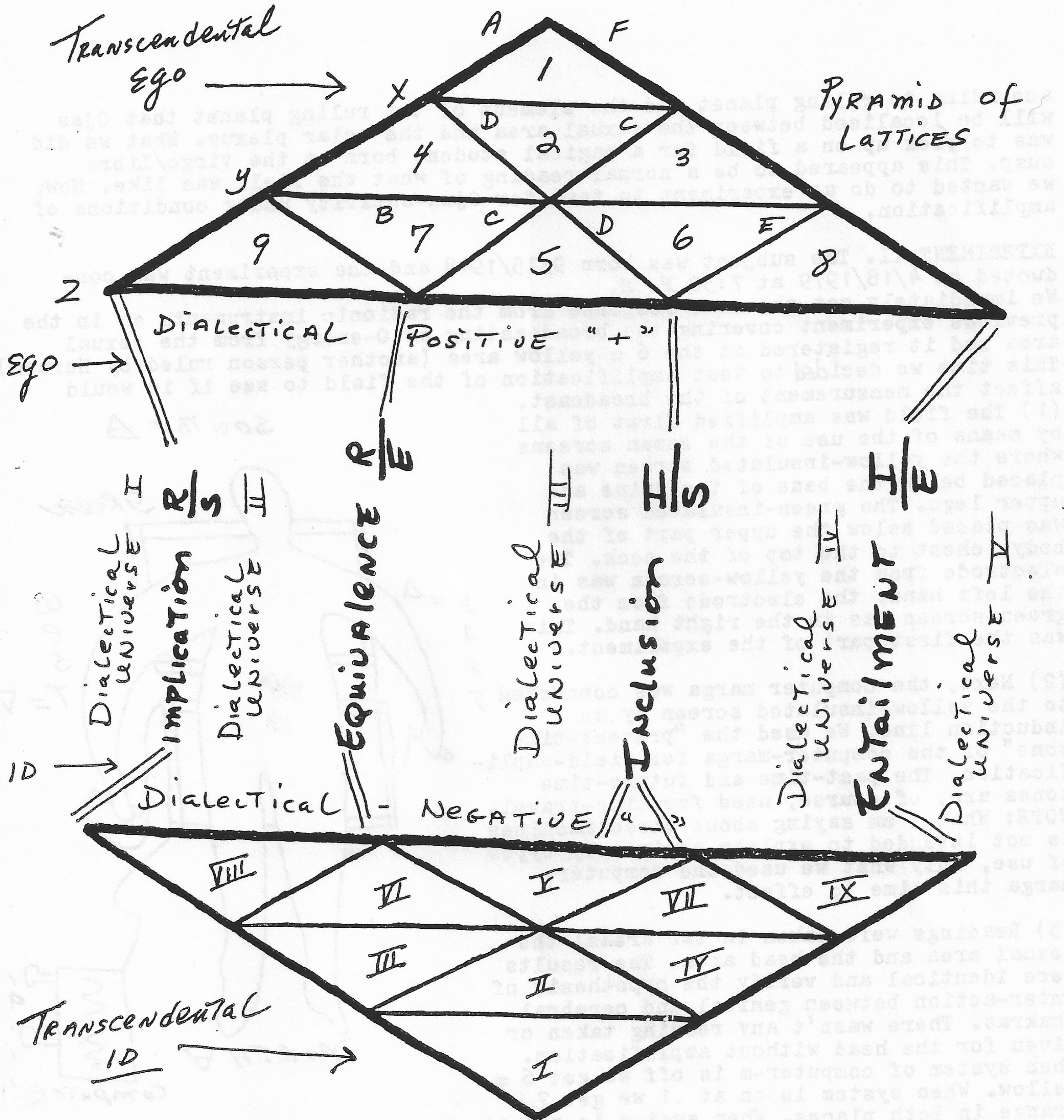
We immediately got the same response from the radionic instruments as in the previous experiment covering the broadcasting of O-energy from the sexual area and it registered at the 6 = yellow area (another person ruled by Hermes) This time we decided to test amplification of the field to see if it would affect the measurement of the broadcast.

(1) The field was amplified first of all by means of the use of the Eeman screens where the yellow-insulated screen was placed below the base of the spine and upper legs. The green-insulated screen was placed below the upper part of the body, chest to the top of the neck. The electrode from the yellow-screen was in the left hand, the electrode from the green-screen was in the right hand. This was the first part of the experiment.

(2) Next, the computer marga was connected to the yellow-insulated screen by an induction line. We used the "present-time zone" of the computer-marga for field-amplification. The past-time and future-time zones are, of course, used for time-travel. NOTE: What I am saying about these machines is not intended to explain their only types of use, only what we used the computer-marga this time to effect.

(3) Readings were taken in two areas: the sexual area and the head area. The results were identical and verify the hypothesis of inter-action between genital and cerebral chakras. There wasn't any reading taken or given for the head without amplification. When system of computer-m is off we get 6 = yellow. When system is on at .1 we get 7 = orange in both places. When system is set at .2 we get 8 = just below infra-red in both places. OBSERVATION: it appears that the cerebral chakras can be examined under amplification. It appears that setting the amplification at .11 of the past-time might result in a reading of 6 = yellow for the cerebral area. In any event, Ojas can be measured and exists as a magical objectivity for further exploration. There is a science circle for those who wish to go more deeply into the methodology of the quest for Ojas.





THE KAOS TAROT by Navitae 353.

This is a new Tarot based on my conception of Magick. Kaos is both a process of expressing the Will in as pure a way possible and a means of seeing the world. Kaos is the purely irrational consciousness, the panfecund forces of creation, and the anarchistic God/desses of Universe.

Originally I got the idea from Michael Moorcock's Corum books. In these he refers to the God/desses of Chaos as purely creative, evolving constantly mutating landscapes. I found this idea very appealing and much in accord with the concepts of magick I had adopted. Crowley refers to "making changes in conformity with Will", and what could be more appropriate than the ability to totally change ones Universe at Will.

How this is done is the process that each of us has to discover through study, intuition, and Work. We do this in part by studying other systems, but mostly by trial. This should be a completely individual process, no person can totally adopt another's system, and creativity has to be the mainstay of any really valuable Work. This is the root of Kaos Magick. The individual magical process, to express the unconscious, creative, irrational, fecund paradigms in useful ways.

In common usage this is not desirable. Society thrives on group consensus and collective action. Individual action is disruptive to this process and is discouraged. The Magus/Maga has to be an individual among sheep, a force unto himself. This means making changes in the undergrowth of stagnating philosophies. The process is often disruptive. Chaos refers to both discord and disharmony, both necessary forces for change. Kaos differs from this in that it is conscious action, the Will to create.

We get help from the Gods and Goddess of KAOS, the Dark friends who offer both Gnosis and revelation. They are the beings of Magick often in opposition to the God/desses of Law. Historically this is the battle between the old regime of the Father and the New Aeon of the androgyne child. In society this is reflected in the struggle between the Lawgivers and Rulers, and the Shamans and Priestesses. In mythology we see this in the conflicting ideals between Ausar and Set, Mitra and Varuna, Zeus and Uranus, Teutatis and Cernunnos. Every mythology has it's Gods and Goddesses of KAOS. These are the progenitors of the KAOS force in Universe, the teachers of Magick.

The Tarot was written spontaneously. The ideas are rooted in my study of; Voodoo, Tantra, Thelema, Setianism, and Gnosis, but the interpretation is my own. This is a revised edition which I have tried to make more cogent and useful.

Wands- Symbol of Fire. This is the Will in its various stages. It starts with the most spiritual where it is felt only in its possibilities, the core of movement, and ends in its most mundane where the energies are wild, the Fire storm, and of least use to the Magus. It is the symbol for the purpose of ones existence, the drive to grow towards an often unknown, pure state of being.

Cups- Symbol of Water. The desire of compassion, the willingness to care and to help in the life promoting processes. The waters of rejuvenation and the source of biophilic energies. A symbol

for the Grail which is the pure self, the Guardian spirit. In its most etheric it is the form of silence that surrounds the void. In its most mundane it is the flood that destroys in order to begin a new creation.

Swords- Symbol for Air. This is reason, the Logos. It is intellect in its most efficacious when in balance, in the six. In the primary card, one, it is the cosmic consciousness, the collective mind energies of the life force. At its most physical it is the callous mind of pure logic without Agape. It destroys by not caring about the means of exploration, when it has no concern for the life it examines.

Shields- The Earth. This is the symbol of grounding and solidity. The manifested stable forms of Universe. The structures that insulate us from the harsh environment. The foundation of life, the ground in which it is rooted. It is the divine Guardian when at its most exalted, the enslaver/governor at its most mundane.

Lotus- The Ether. The medium for Universe to connect all its creation. The space-time manifestation of Kali/Nephtys and the medium of the Gnosis. The means by which the energies of life can give existence to creation. The amniotic fluids. The sustaining aspect of Goddess in her Agape phase. The Lotus is the symbol of immortality, the Ether is the waters of process; creation, destruction and recreation.

The Five Aces- The Ace is the card of Nous, the pure form of undistracted mind. It is the core, Telos, of all the rest of evolution and to which all things return. It is the point of concentrated energy that Kaos creates when she dances from the void. At its purest it is the single consciousness of enlightenment examining the all manifestation in its variety. At its lowest it is the dogmatic and closed mind of the Lawgiver.

The Five Twos- Two is the form of duality, Maya and the Marassa. It is the polarized force of Order and Kaos. They swirl in a blend of black and white to form the grey veil. Set/Nephtys, Siva/Kali, Hadit/Babalon. All god-desses are born of the twins. In its pure form it is the Chaos void and the Monad, vibrating with the tension of opposites created. From them all beingness emanates, and through this dynamic balance creation is possible. In its most mundane it is the illusion of duality which distracts and confuses the adept. The way past this is through the realization of many viewpoints, the Tantric way of the Warrior.

The Five Threes- Three is the form of mobilized duality, the arrow of IAO. Isis is the creative force, Apophis/Set the destructive that makes way for the new creation, Heru the rebirth. The Phallus, the Yoni, and the Logos. The three phases of Kali. The three paths of Tantra; the Beast, The Warrior and the Saint. The root of the three is in the two, the dual tension and balance of opposites. It has been infused with the third element which gives it movement and growth. The Spirit and Body motivated by the Will.

The Five Fours- Four is the number of the cards of foundation. The solidity of the Earth and of the protection of the natural forces. The number meaning "fortress" from which the term "pagan"

is said to have been derived. Four is the number of the dynamic tension of the four God/dess of creation, KAOS and Order. In balance they are in harmony, but the harmony is one of healing not growth. This is the fortress to retreat to when recovering from the process of rejuvenation.

The Five Fives- The cards of Goddess in the Baphe-Metis, the baptism by Gnosis, the tongues of Fire. She is the warrior of Agape. Erzuli. Dark Nephtys united with Set, Kali over the prostrate form of Siva receiving his seed. As the pentagram reversed it is the spirit descending into the consciousness of the Magus.

The Five Sixes- The cards of balance, the point both going out and coming in. It is the downward triangle of Goddess united with the upward triangle of the male force. The cards of initiation. This is the process from the old path of the sleeper to the awakened view of the Magus/Maga. This is the balance point, the portal between the two world views. It is the balance of the Kaos with the Order energies when both are in the purist forms.

The Five Sevens- The cards of the spiraling power of Universe. It cannot collapse into four or three but turns ever inward and outward between the triple forces of IAO, and the seat of the logos, Earth.

The Five Eights- The law of eights, sixty-four Yoginis attending Kali, sixty-four hexagrams, the vibration of matter into discrete octave modes. It is the spiral of infinity, the DNA. Hermetic Gnosis, the knowledge of Thoth from whom Isis/Nephtys received the black ritual to revive Heru/Set.

The Five Nines- The cards of the hidden power of the subconscious. The nine rivers into Hades, the realm of the shades, the denizens of the deep Nous. The emotional or astral plane, the illusion of unmanifested forms which the Magus or Maga can Will into being.

The Five Tens- Ten is the number of the material, the veiled Goddess hidden behind the facade of the false God. It is the pure element in its most mundane and least useful for the Magician.

The Five Twins- The Marassa. The Twins are the children of the prince and princess, they are the link to the inner worlds, the prime forces. They help to energize the Will of the Magus and reach the Loa. Through the reconciliation of duality we can perceive Universe as pure form without the need for transcendental blinds and self delusions.

The Five Princes- The forms of reason. The Air element in its most exalted. The medium of the Gnosis. With reason comes proper action, and from this comes balance.

The Five Princesses- The Fire forces, sexual energy and Will. The drive to either develop hierarchical social orders or destroy them for personal freedom. Fecund energy unshackled. The Fire Serpent aroused in the female, and directed to action with the matrix provided by the male.

The Five Kings- The Earth forms. The protection of the Shield, immortality of DNA in nature and Earth. The foundational structure of stable forms in Universe.

The Five Queens- The Water elements. The medium of the Grail, the compassion of Satchidananda. The heart center of power

applied for life promoting reasons.

Kaos- The primal waters. The undifferentiated beingness of limitless nothingness before the infusion of energy. This is the force of protean creation, the waters of birth and rebirth. At its purest this is the Universe of Kali/Nepthys/Oshun, beyond the mundane and illusion, beyond life and death. When Universe is destroyed at the end of time, only Kaos will exist, and from this the seed of new creation will arise.

Order- The form of manifestation. The matrix for the creations into which new Kaos energies flow forming the mundane existences. This is Siva/Set with the third eye open destroying ignorance with new modes of being. The New Aeon manifested. When corrupted by those in power they are the agents of stagnation, the neophobes. The government without reason or intuition.

Androgyne- The Fool. The first manifestation of being in motion. The beginning, Arche, with the seed of the end, Telos. The first parthenogenically pregnant creation from which all subsequent creation proceeds. The Will to begin new manifestations. The triple fire.

Maga- The High Priestess. Goddess in her magick form. The female Magus. Maya, the Goddess who weaves pure energy into matter. The knowledge of creation. She is the vehicle for Goddess in the mundane. The voice and scribe of Nepthys/Kali/Erzuli. She is the means of initiation, in the old temples she was the only way for the male to receive the arcane Gnosis of Goddess. She offers enlightenment.

Magus- The Magician. The force of Order that directs the energy of the Kaos, Sophia in continual creation. The knowledge of eternal life through the preservation of mundane form. He holds the keys to the gates of the abyss. He preserves the rites and formulas to bypass the Guardian of the Gates. He offers freedom from ignorance and fear through the divine knowledge. He is the Warrior of the New Aeon, the childe of Set/Nepthys. Through him the energies of Kali are infused with the form of Siva. He dances the Dark rites of Oshun calling Legba to open the gates to the other worlds. The Shaman, High Priest, Hungan.

Yoni- The Empress. The gateway into the inner, and out into manifestation. The source of the amniotic fluids and the amrits. The portal of Kali after the destruction of stagnant forms, the tool of new growth. This is one of the oldest symbols of Humanity and represents the discovery of the Elixir Vital by the earliest humans. The Ros (dew) and the Rose (vagina). The Yoni is also the symbol of the Anima, Kali and Nepthys as the Dark Universe.

Phallus- The Emperor. The matrix for the Yonic energies. The focus of Will evolving the pure thought forms into manifestation. The wand of the Magus. The Fire gods Agni and Set. This is the Cross in the formula of the Rose on the Cross. The Rose blooms at the top of the head, the Kundalini force rising up the Cross at the culmination of the Dark Rites.

Pope- The Hierophant. The voice of spiritual dogma, the carrier of the old matrixes. When in power he is the means of oppression by the blind God. He is the heel of the dictator crushing the weak and strong alike. The enemy of the intrepid. He offers fear,

ignorance, and dogmatic devolution. He abhors the Magus and the heretic and stands in direct opposition to them.

Papess- The force of spiritual dogma, the desire for stagnation by the weak. She is the leech that sucks the energy of the people and feeds it to the Pope. He offers false knowledge, she offers false hope. He is the arrow aimed at the heart, she is the bow. She is the vehicle for no Goddess.

Alchemy- The Lovers. The formula for transformation to the perfected being. The immortal. On the mundane level it is the fire and water, Mars and Aphrodite, forming the Black dragon, but on the spiritual level, infused with Cupids arrow, the Logos, it creates the Elixir Vital.

Logos- Reason. The form for the Gnosis to fill, the Homoplasma, or human infused with the Will to know. It is the river in which the Gnosis moves from the higher self to the mundane. It is the road on which the Chariot rides. This is Thoth who carries the Gnosis of Set/Nephthys.

Grail- The Chariot. The vehicle of the divine Gnosis. The Grail of the arcane blood, the natural evolution towards intelligence and autonomy. The guardian spirit. Anima and Animus. The desire for freedom that precedes understanding.

Power- Strength. The force of Will either for domination or for growth. The manifested energy of the Heart. It is both Set the destroyer and Nephthys the protector.

Teacher- The Hermit. The Magus who has attained the Grail. The illuminated being who has become free from Law and turns his attention to the training of other aspirants. This is the state achieved when one has need to teach and is alone in understanding, surrounded by the ignorant. The Cup must be emptied.

Fortune- The Dark God of the manifested universe. The enslaver who creates the Law and the prison. Fate in control of our lives when we fail to apply our Will.

Law- Justice. The rules of the slavers. Karma, Sin, fate, destiny. The stagnant forces that Kali/Set destroy when it's time for new life.

Initiation- The Hanged Man. The Baphe-Metis of the Logos. The birth of understanding in the aspirant. The attainment of the waters of the Grail, the beginning of the Great Work. The unification of the ego mind with the unconscious selves. The state between the wilds of Oshun and the civilized world. Children must undergo initiation to pass from the ignorant state of self delusion (the world revolves around me) into the Gnosis of collective work. The adept has come to realize the Macrocosm.

Rebirth- Death. The first step after the light of Gnosis has descended. The Magus with three eyes open. The gift of Goddess.

Art- Temperance. The articulated vision. The understanding transmitted in mundane form to show the path to the unenlightened, or to the self who hasn't yet assimilated the Gnosis. The twin of science which is the logical exploration of Universe. Art is the intuitive process of knowledge.

Gnosis- The Devil. The Serpent Power. The voice of the arcane god, Set, offering hope to those still enslaved. The force that destroys the old forms that infect the Human self, the patterns

of behavior, the emotional plague, that no longer serve any purpose. It is the Gnosis that descends and instructs the adept how to get out of the prison that she has built around herself. The gate out of the garden of Maya. The voice of Legba, Siva, Cernunnos, Loki.

Force- The Tower. The power of the New Aeon. The eye of Set that destroys the ignorance of social and instinctual imprinting. The dance of Siva on the ruins of the State and organized religions.

Star- The spiral energy of perpetual evolution. Goddess in her visible form, Isis, who offers the view of Universe as the eternal and creative light. This is the form of the DNA, the Elixir of evolution, the gift of Set. The Philosophers Stone. This is the spark of divinity that each of us possess, the divine Will.

Moon- The dark realm of the unconscious. The gate to the City of the Pyramids. The power of Goddess when she turns her creative energies inward and expels the old matrix. The period of reflection and rest for the Magus.

Sun- The personal view of self. The local Star or inner energy manifested in the power center. The view of self as a cosmic being. The source of energy for the new growth.

Aeon- Judgement. The cycle of creation, nurturing and destruction. The visible from of Androgyne as Space/Time. The reflection of evolution on the cosmic scale.

Universe- All creation itself. The unified view when the inner and outer worlds are seen as one. The medium of progress to and from the Kaos waters. The day.

GODFATHERS OF VODOO; by Dillibe Onyeama; 258pp.; Delta Publishing, 5B Aria Road, P.O. Box 1172, Enugu, Anambra State, Nigeria. May be available in the USA through Technicians of the Sacred, Publisher of this Journal. for \$7.95 plus \$1.00 shipping.

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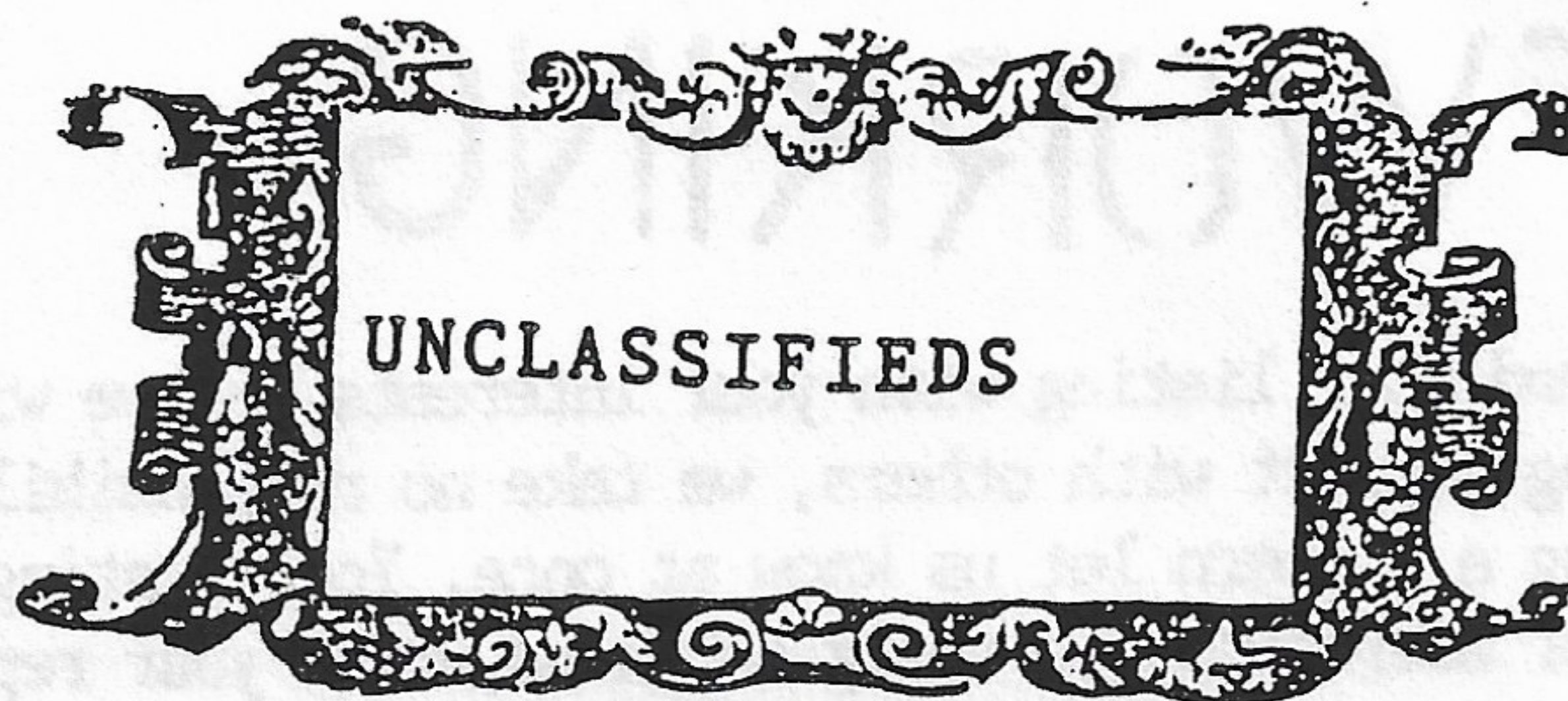
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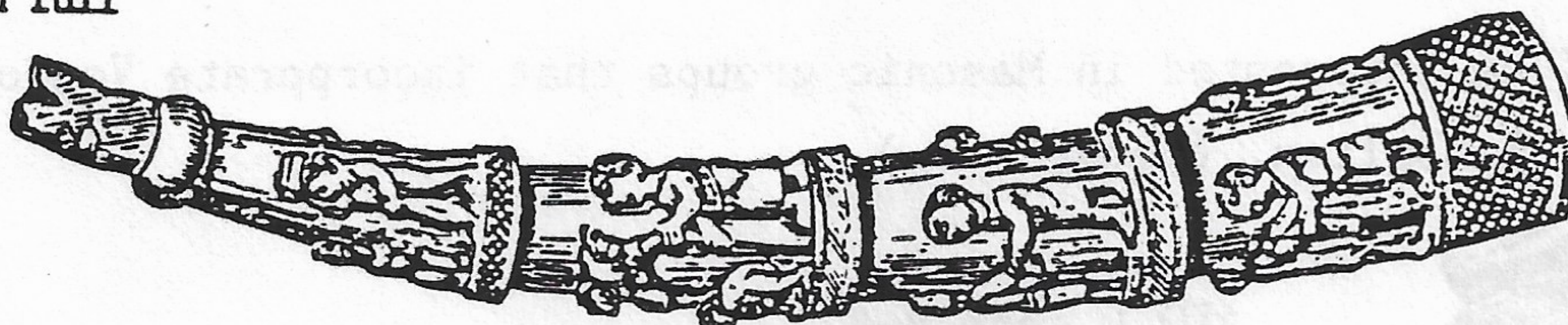
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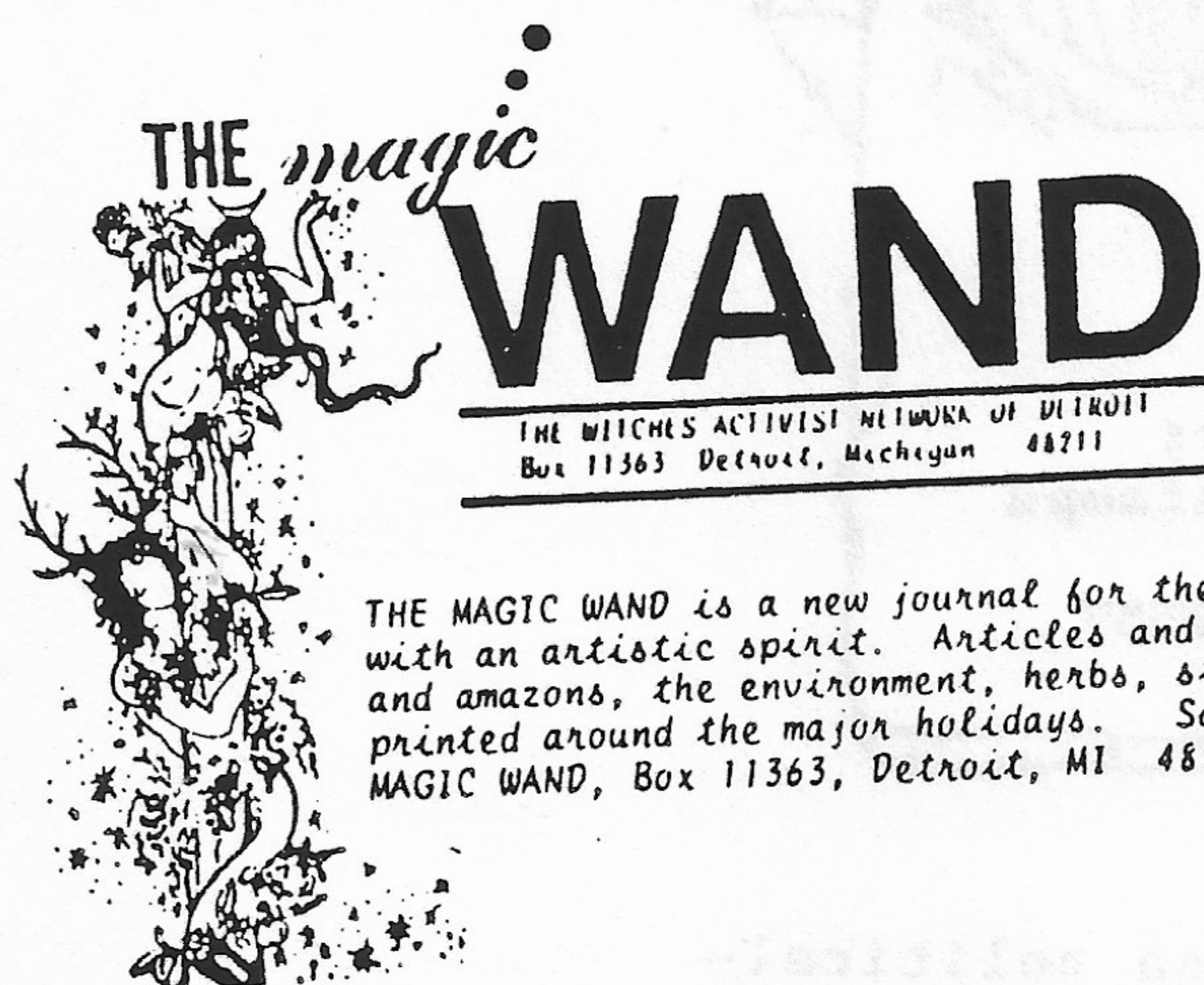
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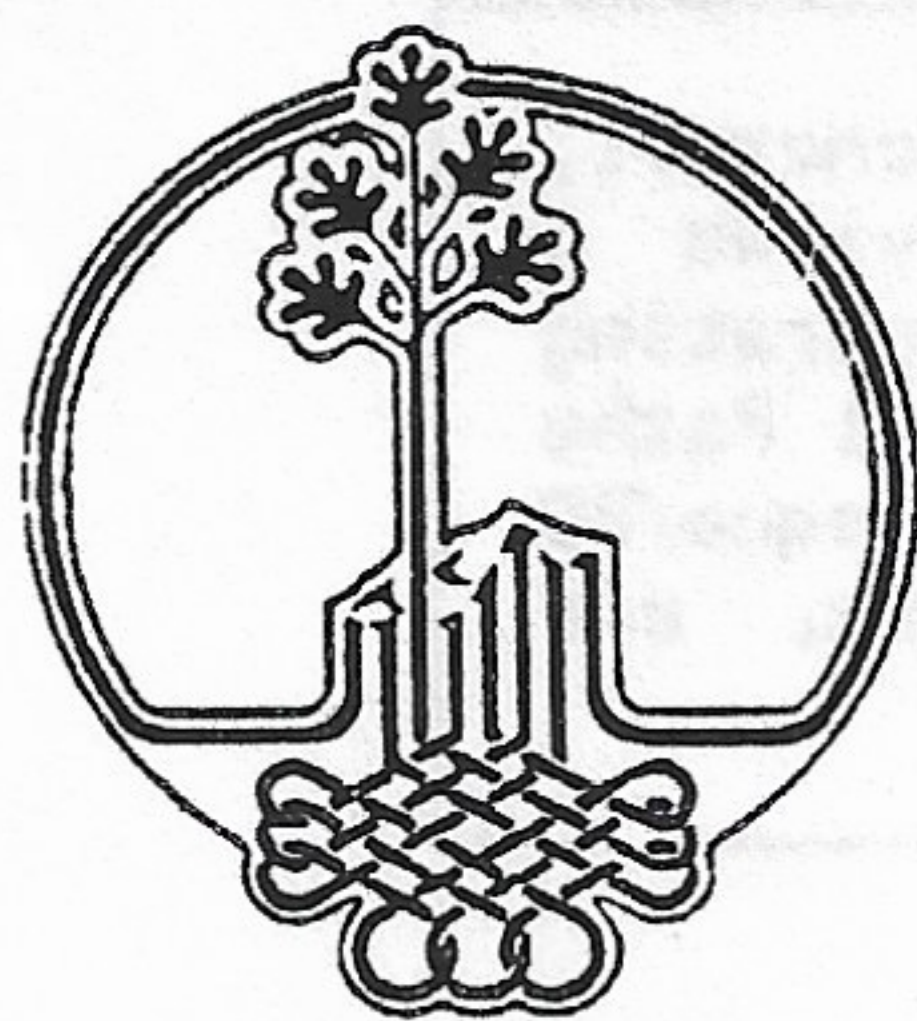
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